THE LIBRARY OF CONGRESS

2609
344

THE TRUTH OF THE HOUR

NOT THE TRUTH OF YESTERDAY, NOT THE TRUTH FOR TOMORROW, BUT THE TRUTH FOR TODAY

REVIVE THE THOUGHT ON HOW TO DEAL PERSONALLY WITH GOD

Shall we sell the truth to error's hour,
And submit our minds to an evil power?
Shall we go astray in the time of light?
Turn the brightest day to the darkest night?

W. G. CANION
BALTIMORE, MD.

BR125
C255

Copyright, 1919
W. G. CANION
Baltimore, Md.

MAY 19 1919

©CI.A525599

"Rise, and measure the temple of God, and the altar, and them that worship therein."

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Rev. 11-1, 2.

"And I will give power unto my two witnesses, (two churches) and they shall prophesy a thousand two hundred and three score (not that length of time, but a specific citation of the past) days, clothed in sackcloth." (A form of dress and eating.) Rev. 11-3.

"These are the two olive trees, (See Roms. 11; 24) and the two candlesticks (Church, Rev. 1; 20) standing before the God of the earth." Rev. 11-4.

"And this gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations; and then shall the end come." Matt. 24-14.

CONTENTS.

CHAPTER I. PAGE

The Origin of "This Is My Last Call." God Is a Person Who Works Lawfully 5

CHAPTER II.

The Lawyers of Fame. Creation 13

CHAPTER III.

Power Is Personified Law (Genesis 1 : 21). The Fact (Isaiah 66 : 8). Revealed. The Effect of the Erroneous Belief. The Earth 19

CHAPTER IV.

Melchisedec Took Charge after the First Week of Inventing and Planning by the Lord. The Definition of the Earth's Gravity. Gravity 39

CHAPTER V.

Where Did Cain Get His Wife? The Ten Commandments 59

CHAPTER VI.

The Churches with the Adamic Nature. The Temptation of Eve. The Law of Rest on the Sabbath 66

CHAPTER VII. PAGE

The Governments Are Endorsing the Mixed Laws of Good and Evil. The Song of Co-operation 81

CHAPTER VIII.

When They Cry Peace and Safety, then Sudden Destruction Cometh. League of Peace. The Woman, the Woman 88

CHAPTER IX.

Suffragettism the Effect and Not the Cause. The Last Thread 103

CHAPTER X.

What Church Is God's Church? The Work of the Holy Spirit 115

CHAPTER XI.

The Book of Revelation Foretold 123

CHAPTER XII.

What Are the Keys to the Kingdom of God? What Is the Door to the Kingdom? What Is the Stone on Which the Foundation of the Church Stands? The Lost Key 128

CHAPTER XIII.

Christ Interrogates Peter. The Promise. A Trip Through the Garden of Christian Experiences ... 134

CHAPTER XIV. PAGE

Except Ye Become Converted, Ye Shall Not Enter the Kingdom of Heaven. Joy the First Outward Sign. The Fourth. The Fifth. The Sixth. The Seventh. Without Faith It Is Impossible to Please God 146

CHAPTER XV.

A Prayer of Fruit-Faith. The Prayer in the Garden. Christ's Sermon on the Mount. Sure Sign of the Hypocrite 165

CHAPTER XVI.

The Spirit of Meekness Is a Tamed Tongue. Ninth Degree. Temperance Is the Last Named, but Not the Least. The Second Initiation 171

CHAPTER XVII.

Come Out of Her, My People. What Is Sin? 179

CHAPTER XVIII.

A Distinction Between the Gift of Knowledge and Talent and Education 185

CHAPTER XIX.

Salvation to Others Is Not Necessarily by the Gift of Knowledge. How Knowledge Has Usurped Authority of the Other Gifts. The Gift of Divine Healing Explained. The Gift of Faith 195

CHAPTER XX. PAGE

The Gift of Miracles. The Gift of Discernment. The Gift of Wisdom. The Gift of Tongues. The New Tongues. What Is the Gift of Tongues For? The Interpretation of Tongues 211

CHAPTER XXI.

The Twenty-Fifth Chapter of Matthew 235

CHAPTER XXII.

The Eleventh Chapter of Revelations and What It Means to the World at Present 241

THE TRUTH OF THE HOUR

THE INDISPENSABLE LAW, OR THE LAW THAT IS NATURAL TO THE THING.

Law is a thing that need not be confined in discussing just the major things, but it inevitably reaches down with its full force into the minor details of life.

As a foundation on which to conclude the argument of every thought and principle advanced, it will suit our purpose better to hold to the phrase "natural law."

I fear we do not emphasize natural law to a sufficient degree, especially in the momentary events of life. We do not stop to consider how immutable and absolute are the laws pertaining to the things of life, whether they be great or small. There is little or no excuse for any one's ignorance as to the truth of any subject or thing accessible to investigation, if he will learn from the dictionary of natural law.

It seems to be a common fact that the people of every nation sentimentally feel that their nation is heaven-born, *i. e.*, a large majority seem to fully believe that their nation is the

complete definition of what we understand to be Christian. But whether or not it is believed, the fact remains that a nation's timely existence depends entirely upon the kind of laws it personifies, since in this respect it is in just the same danger from internal eruption as from external attacks.

Safety of a nation means primarily that the proper thought and action must be in the people as well as the proper motive and method must be established in the government. If people were educated to resign their whole dispositions and will power to the decisions of natural law, troubles of nations would not only be lessened, but probably eliminated in time.

It is somewhat peculiar, if we will note the difference in the interpretation of natural and unnatural law, varying, of course, with the view of the person. Each person thinks his point of view the natural law. The reason is plain. There are two sides to all questions, the building up or constructive, and the tearing down or destructive. He who invents, builds, creates and otherwise improves, of course, personifies the natural laws to that end, while he who follows destruction and plans to tear down and destroy naturally personifies the law for that purpose. The former we may term natural law; the latter,

unnatural law. Even so, the former law to the latter person is unnatural law because his nature is to tear down. So the term changes with the nature of the person.

Prohibition, suffrage, initiative and referendum, recall of judges, international law, immigration, tariff, co-operative commerce, co-operative labor, competitive commerce and competitive labor, as well as all religious hobbies that come before Congress for acts of legislation, should be concluded upon the natural law of the thing.

If the natural law can be established by a party when engaged in a controversy, it will jar and quake the soul of his opponent.

It may be recalled that President Wilson, in speaking before the joint houses of the United States Congress, touched one chord on natural international law, and like a flash of electricity through a clouded sky of an uncertain future, he harmonized the American people and shook the seat of the German Empire, insomuch that the rebounding vibrations brought a rising voice of protestation from almost every German-American. The chord on which the President touched was natural international law to all nations up to the time when the German Empire cast off from her official personnel those natural

international laws concerning the freedom of the high seas.

One of the main efforts herein is to defend natural law that builds freedom, wealth and prosperity, to show that law only has power through personification, and that any law is dead on paper or written on tables of stone.

The Bible introduces Jehovah to man and recommends Him as unchangeable, not particularly physically, but lawfully. The laws He advocates are natural and unchangeable. They are the same yesterday and will be the same tomorrow. The infinite chain of natural law was the first message from God to immortal man and it is the last one to mortal man.

CHAPTER I.

"My Last Call."

It was in the year 1896 when I offered my first prayer and the Lord healed my brother. It took me about thirteen years to learn the most important lesson that man can learn from God, in my opinion, namely, that God does things without man's help. He does not need the co-operation of the man to save him.

In the last part of the year 1907, I was in Douglas, Arizona, and had a vision that originated the above words, "My last call." It was on Monday night when one like unto the Saviour appeared above my head and said in an inaudible tone: *"This is my last call."*

For a long time I naturally thought that the vision was for my benefit alone. I reasoned that Jesus had been kind in sending me warning that He would not call again. Later, in Bisbee, Arizona, I heard another message. It said: "My servant O'Neil has fallen from whence I have called him and I will give thee his place."

John Irvin O'Neil was a minister of the gospel and a very devout man. He fell on the fanaticism of fasting. He was deluded on that

point, and in 1910 he fasted about fifty days in Los Angeles, California, and died without eating. His wife and adopted daughter, Alice, both died two days later from the same cause, but they were both fed by the Los Angeles authorities several meals before they succumbed. James E. Butler, also one of the fasting pact, did not die, but I learned later that he was blind for months.

Some years later I learned that "This is my last call" did not mean to me alone, but to all the world. The last call of Jesus is a call to love and a call to life; it is a call to natural law, the law of righteousness. Yes, a call for the life of law as well as a call for the life of the living. Moreover, it is a call to power. While it means a call to the good things, we must not overlook the fact that it will inevitably call the unpleasant things. It calls up hate and unnatural law in all its fullness. It calls for the death of the personnel of the unnatural laws.

What is natural law and unnatural law? When is a law dead and when is it alive? What is power?

The foregoing questions may be answered in brief to the satisfaction of some minds, but to others it is possible that not only this book will fail to satisfy their minds, but many books may be written and mentally consumed with

indecision still remaining. The answer is a very simple matter and easily understood if we will start in connection with the following thought: What is truth? But that question answered will not be as extensively educating as *the truth of the hour.*

The ten commandments as given at Mt. Sinai are truth. The writers of the Bible being inspired is truth. In fact, the world could hardly contain the books that could be written on fabric truth, but the truth that the individual needs is the truth of the hour. He cannot hope to become acquainted with all truth, for even if he should live throughout eternity, it would not be so enjoyable unless there were still truths to learn.

It is needless to waste further words, for any ordinary reasonable person will agree that there were points vital to the Jew, even life and death, that are absolutely non-essential to us. The truth of the hour is needed to save us, for it is the error of the hour that will destroy.

If we are enlightened as to the truth of today, why should we worry that tomorrow an error might overcome us?

If we grasp the truth today, we have a better chance to know how to grasp it tomorrow.

Remember the dying thief on the cross:

"Lord, remember me when thou comest into thy Kingdom."

Verily, verily, I say unto thee, today, thou shalt be with me in paradise.

No matter what the condemned thief had done, no matter how many had come and gone before him with a multitude of deeds of righteousness to their credit, the truth of the hour revealed to him elevated him to a plane equal to the greatest.

Shall we sell the truth of the hour,
And submit our minds to an evil power?
Shall we go astray in the time of light,
Turn the brightest day to the darkest night?

Let us keep in mind natural and unnatural law. With that in mind we may be able to treat our subject fairly and extract from it a definite understanding of the truth for every man. The truth of the hour for one's consideration is the natural law of the thing, and the right power of that truth is the personification of that law.

GOD IS A LAWYER.

God is a lawyer with the greatest of plans,
He causes the moisture to water the lands;
He invented all things and appointed the earth
To deliver, as a mother a child, in birth.

(Gen. 1; 24.)

It doesn't give birth to things in a day,
Yet He created them in the selfsame way;
But it has come to us as a ray of light,
That He made man in a day and night.

We must not delude our minds in the song
That days were more than twenty-four hours long.
The chapters are truth, and value we must
Give same to the last as that of the first.

From sun to sun is doubtless the same
As in the days of Mosaic claim;
So why suggest the argument wrong
That the days were twenty-four hours long.

Read both chapters and you will find
That He had not such a thing in mind
To produce materials contrary to law—
A thing He condemned long time ago.

Study the first chapter and be content
To limit create to the meaning invent.
The second chapter is the work completed,
The extent of the meaning of created.

It says on the sixth day He did create
The man and woman and told them to mate;
But if such short time was all of the plan,
Adam was surely different from a man.

Time is a law that is always regarded
In making all things—it can't be avoided;
So this is why He had in His mind,
They must be created "after their kind."

Christ was second Adam, pure and sublime,
First a babe He came, then a man in time.
If with Him the law of time was regarded,
With Adam it surely would not be avoided.

To teach that God made things in a week,
Is not becoming to the house of the meek.
God acknowledges in which "after their kind"
The supreme factor is the law of time.

The definition of power is evidently the law of the thing in the person. Power is personified law. If we want to tear down something we personify the destructive law. If we wish to build we personify the constructive law.

The Lord's power of righteousness and supremacy in all things is due to His strict adherence to personified law. I hope this statement will be particularly remembered by the reader in the closing chapters of this book. God does not only provide, but it is a natural consequence that every law or system thereof has a body in which to work for it to have power. God is a personified chain of immutable law, and He would not authorize a law of power unless He gave it a body; neither could He produce a person with power without giving him a law. I Cor. 15; 35-38, "But God giveth it a body as it hath pleased Him and every seed its own body."

Law and person are inseparable; therefore, the good or evil result of a thing is only a matter of decision of law by the one who is to accomplish the deed. Law exists in groups or families and in this respect bears a remarkable similarity to families of birds, beasts, fish, fowl and even planets. After all, why not they resemble the law-system when they were made by law?

Law can be divided into four different channels of thought, and presently I wish to treat my subject in four law groups. First, natural law eternal. Second, natural law temporal. Third, unnatural law eternal. Fourth, unnatural law temporal. The former two generate. The latter two degenerate.

I do not believe that a person lives who is intelligent enough to personify an infinite chain of the first and second. And I do not believe a person *could* live who did personify an infinite chain of the third and fourth. In fact, either of the four classes did not occupy the attention of the Lord so much as the persons who personify a mixture of the four classes of law—the law that is biblically termed "the knowledge of good and evil."

If the reader could imagine himself a Supreme Being who was to decide and choose the characters for earth and heaven, no doubt

the man with the mixed character of good and evil would get his first judgment. The worst people are those who personify both good and bad laws. The good laws prolong life until the personnel can sow evil seeds to produce more life for more suffering mentally and physically.

Those who follow wholly after a bad system of law will not last long enough to do much harm. But as the Lord is interested in an eternal life, naturally He wants a people who will live eternally. So God's most severe opposition is against the person who endorses a mixed law of good and evil and He is in favor of the ones who follow natural eternal law.

CHAPTER II.

The Lawyers of Fame.

The most famous lawyers and statesmen of all the world, the men not only whose names but in some cases the very details of their lives seem to expand and grow equal to the population of the earth, the men who understood the most technical and fruit-bearing principles of all law, were men of biblical denomination. Moses was a lawyer, emancipator, legislator, teacher, preacher, doctor, warrior, statesman. David was selected from a sheep camp and became a great leader because he selected the simple education of natural law. Solomon succeeded David, his father, to the throne of Israel and became so learned in the law that he exclaimed, "There is no new thing under the sun."

The New Testament states that Christ was an uneducated man, yet in all His sayings He was unquestionably supported by natural law. Those who opposed Him were compelled to personify the laws of human destruction to substantiate their claim.

Last, but by no means least, came the Apostle Paul, a man who could readily answer

the positive truth on any subject without conflicting with any recorded statement previously made by him or any of his predecessors.

The above furnishes a mild yet very positive proof of the accuracy of the great education on natural law and how it brings men to the front.

Those who are deep in the love of God (good) must believe all things. See I Corinthians, ch. xiii, particularly the seventh verse, which reads, with reference to love: "Beareth all things, believeth all things, hopeth all things, and endureth all things." Not that he should follow after all things, but that he should believe all things. The only manner in which we could fulfill this scripture is to know and understand that natural and unnatural law both exist, and in the absence of one the other is sure to be present.

Natural law is supreme in heaven, but its opposing element is unnatural law. Unnatural law has always and will always exist. Even though not seen, even though not heard, even though not felt or manifest in any manner, yet as an unseen guest it ever abides. Its powerful hand will never die until it fails to find a person in whom to dwell. The only reason, therefore, that the people in the new earth will not be

sinners is because they will positively refuse to personify any impure law or fragment thereof.

As natural law is supreme in heaven, so it is likewise supreme on earth, but unnatural law has become an effective opposing element through multitudes of people. The unnatural law is seen, it is felt, it is heard; in fact, it finds persons who are accepting and manifesting it in every conceivable manner. Even though unnatural law is destructive in its very nature, it is growing in favor more habitually to the personnel of the earth. It has a growing appetite for cultivating honor to factions of destruction.

By the method of natural law all things were invented and made. It is by the personification of unnatural law that many things of creation have been torn down. It will continue its devastation until all connected therewith will be destroyed. The work of this monster is manifest in four words—ill-temper, selfishness, ignorance, hatred. The opposing principles may likewise be covered by four words—knowledge, righteousness, goodness, love—words that cannot be separated one from another.

Think how long the earth has been in existence and how long it has been inhabited by man. In all this time we have record of but one who really did advocate personification

of those natural principles as are seen in the four words quoted in the above.

According to the prevailing theory, we have inhabited the earth about six thousand years, and even though we have had the advantage of each other's experiences and teachings, yet there is but One out of the billions who have come and gone that did accept natural law in its fullness. It is a fact that when the infinite chain of natural law is advocated by a man, it almost instantaneously marks him as superhuman or crazy.

It is now necessary to draw some conclusion from the works and doctrines of the church. All the churches claim to be Christian. Well and good; but the one that suits this purpose is the one which claims the personification of God's law. They who herald the first, second and third angel's messages given in the fourteenth chapter of Revelations are the Laodicean or last church. Even though they claim God to be a lawful God, they seem to voice the sentiment of most church people when interpreting certain parts of His word. A discussion of the first two chapters of the Bible will prove this point.

The Laodiceans can in a good measure see the lawfulness of God and they comprehend

faintly that He desires His people to be lawful, but it seems that their measure of His lawfulness has been filled, and they thereby disallow the lawfulness of Him to exceed their knowledge in the matter.

Creation.

Before going into the study of creation, it will be best to present another thought about law and its close relationship with God. There can be no doubt that He is a thoroughly lawful person. Again, when I say lawful I mean the laws of the things to be done. Would there be any honor or reason to do a thing by any other law than the law of the thing? Even man is lawful enough to do things lawfully in his specialties for his livelihood.

Church people have that old human weakness of imagining that God keeps in secret some private method by which He works. There was once a day when His ways were past finding out, not because He was selfish with the knowledge of the ways of doing a thing right, but because our human demand for mystery, laziness and rebellion of the human mind as a race has probably been responsible for the abundance of mystery remaining with us. Anything that was not accompanied with mysterious and disconnected knowledge has not been accepted as

a true type of saving righteousness. Nothing would please the Lord more than to reveal to His people all things if they would rid themselves of those ideas and accept the fact that He is the personal support of every infinite chain of good law.

Because we understand a law is no reason why God would not work by that law. Further, we have no reason to believe that God will work in any other manner than by the law of the thing. Because man understands architecture is it reasonable to suppose that God would build a house some other way? Is it reasonable to suppose that He would begin at the roof in preference to the foundation?

Let us turn the leaves of our dictionary to the word power and try to learn the definition. Even after we can recite it by heart we know but little more than at first. The question is great, but simple to answer.

CHAPTER III.

Power is Personified Law.

The greatness, the power, the righteousness and goodness of God all come through His strict adherence to law. He does not possess all power in the sense of monopoly, even though He has the greatest power. There are powers of evil that He does not control. Good and evil are manifest by personified law. God personifies the infinite chain of good laws. The extreme evildoer (if such a thing should ever exist) personifies the chain of bad laws, and those that are partly bad and partly good personify a mixture of good and bad laws. God has no control over the evil; that is, He has no monopoly over that power. His power of control would be confined to an outward opposition.

The greatest power is obtained by a collection of laws rightly proportioned, weighed, valued and personally directed.

There is no law by which a thing can be done that is superior to the law of the thing.

God has superior power, but it is by collecting laws and building an infinite chain of the highest quality of law pertaining to the thing before He attempts the purpose.

God warned the church that if a messenger or prophet should come teaching not according to the law and prophecy, to give no heed to him, because there would be no light in his teachings. (Isa. 8:20.)

A true messenger of God would be recognized by strict adherence to law.

The evidence daily before our eyes is sufficient to convince the fair minded that God through any choice of His own does not work by any private law. He works by the law of the thing to be done.

For one to become equal in power to God or Satan in any momentary event in life is only a matter of decision as to what law to personify.

The Bible speaks of the law being weak on tables of stone, or, in other words, when non-personified. (Roms. 8:3.) No matter how powerful a natural law is to build up and save, no matter how powerful an unnatural law is to tear down and destroy, they are both dead on paper. If there is anything that is dead, if there is anything that is more dead than death itself, it is a written non-personified law.

God could not take His law and deliver man from the sins, because the law was non-personified. Here is where we must conclude that God loses in power. He has no monopoly on that

law-power that man has. His law has to be in the person and He cannot save him until He gets His law there. What law? The infinite chain of law that covers all good things.

The first and hardest thing for God to do is to get the voluntary willingness of man to accept His law. He can easily write it on the heart of man if He can get his consent. The law needs to be in the person in just the same sense that the laws of architecture need to be applied to the house for its erection.

After seriously considering these things, we must conclude that law and person are inseparable, if we are to accomplish the result of the thing to be. Life without law is impossible. Law without life is like a sound that is not heard; it is, yet it is not.

After giving this proper study and again taking a historical view of all things past and present, and remembering that law is powerless without person, all atheism, skepticism, infidelity, as well as all superstition about a private law by which God works, should instantly leave our minds.

There are ways in which God works that we do not understand, but it is only because we do not understand all the technical laws pertaining to the things with which He is working. The

answer is absolute. There is a personal God and one who works lawfully.

Now for a study of the first two chapters of Genesis. First, we must acknowledge that His word is true and that there is no dodging the issue by assuming that some things have a spiritual meaning. We must accept the words "evening and morning" in Genesis as sufficient evidence that the days were but twenty-four hours long. Such evidence is sufficient proof, since the words "sun to sun" in other parts of the Bible verify the fact.

The arguments and theories advanced by others that those days were extensive periods of time cannot be accepted, because the natural laws in connection with the two statements do harmonize.

The first chapter reads that God created all things in six "evening and morning days." Where evening and morning are mentioned it is perfectly logical to understand that the days were but twenty-four hours long.

The second chapter incidentally referring to the accomplishments of the first six days (see verses 4 to 7) plainly states that as yet nothing of material nature has been produced: "These are the generations of the heavens and the earth when they were created in the day

that the Lord God made the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was *not man to till the soil.*"

Now, note the language in the first chapter: "So God created man in His own image, in the image of God created He him; male and female created He them." (Verse 28.) Now, note verse 31: "And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day."

The first chapter clearly states that they had been made and the second states that they had not been made. It had not yet rained. The fact that it must rain must personally impress us that God waits for the natural course of time and law. There was not yet a man to till the soil. It would be useless to make the man and have nothing for him to do. It would be contrary to the law of man. He would be miserable with a world in front of him and nothing for him to do. It was also necessary for the air to develop sufficiently that rain would naturally follow, before it was safe to produce Adam, in order that the prophecy could be fulfilled concerning

the "breathing into his nostrils the breath of life." (Gen. 2:7.)

The church people have interpreted the first chapter as conclusive evidence that man was finished and actually set out a self-sustaining creature the sixth day, regardless of the fact that such interpretation is not supported by the second chapter. Still, they seem to think that if they do not believe that way, they would be lowering the Deity and disbelieving the first chapter. They are not conscious of the fact that any interpretation of the first chapter is lowering His name if not thoroughly in harmony with the second chapter. They also overlook the fact that God would not completely ignore and eliminate many technical laws absolutely necessary in the infinite chain of law in creation. It is absurd to believe such a thing. It is beyond the bounds of possibilities for God to ignore the laws of a thing which He *Himself* originally collected. For instance, He made man according to a law that He Himself studied out and planned. Then who is the sane man that would claim that God would reverse Himself so shortly.

Error is easily wedged into the fabric truth and a little error will defile and defeat, in the end, the purpose of constructive law. (A chain is not stronger than its weakest link.)

He has warned us to rightly divide the words of truth. The secret of how to accomplish this division is plainly to be seen. Believe the statements according to the law of the thing about which they were made. Give each statement its full value according to the thing spoken about.

If our present belief will not harmonize with all the Scripture bearing directly on the subject, then it is only logical that we should change the belief until all Scripture statements support each other. The Scriptures should not be limited, twisted nor excluded to the support of any belief, even though it be right for one chapter to modify and explain another.

GENESIS 1:21.

God made the whales and every living thing that the waters brought forth abundantly "after their kind." I introduce this statement, "after their kind," as positive from God that He works lawfully. He works according to the law of the thing. Nothing could be more righteous, nothing more sensible, nothing would signify a God of great power more than the fact that He works according to the law of their kind. The sacred word "*Holy*" could not imply more. It may appeal more to the sentiment, but it would not

express righteousness more than this statement "after their kind."

It seems never to have occurred to us that this statement means more than a horse is a horse, a cow is a cow, or a man is a man. If He means all that this intimates (other statements bear out that He does), then we must conclude that He took the necessary amount of time for each and every thing created.

The law of time for making and maturing animal and plant life is more than a day or a week. God says in the book of Peter that He regards one day as a thousand years or a thousand years as one day. This means that a day is important in the stream of time; and for other things it is equally important to have a thousand years. The time needed depends upon the work we do; therefore God regards one as important as the other. It is not necessary to leave the first chapter for our proof, since it is found in the twenty-fourth verse:

"And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." We cannot question but that the earth has obeyed this command to the letter, even in producing the Messiah. All things have been brought forth according to the law "of

their kind." To believe that God did materially produce these things in a week, we would have to close our eyes to the explanatory statements in both the first and the second chapters as well as to the earth with its testifying multiples that have been brought forth according to the law of time of each thing.

Our motto is to rightly divide the words of truth. In summing up the ways and means of doing a thing we should give each law its full value; at the same time we should not overvalue it.

If we again read the fourth verse of the second chapter and use the word "invented" as a substitute for the words "created" and "made," the truth will begin to loom on the horizon of the fair mind and the mystery of creation will disappear.

There should be no objection to the use of the word "invented" in preference to the others, as it means the same, and even more, because it is positively the primary essential step to all things created. The first week and the inventing are both primary; beyond that the argument stops. Inventing is positively the primary step of all creators.

It is not sensible to contend that God would create the material things before He invents;

the latter cannot be a secondary matter. If the first week of creation was the week of material production, then there was surely a prior week in which the inventing was done. Hence the first chapter is not treating with the first week.

The Fact.

There was nothing done the first week but the inventing and the laying of the plans; personifying the laws pertaining to the thing to be done; mechanicalizing the laws and organizing the personnel preparatory to the great work of producing the things of the earth and the immediate associate planets. In the first week He invented the planets, many different species of animals, fish, fowls, plants, etc., that were to be on the earth. He described to the angels the laws pertaining to each thing and gave detailed instructions as to just how every thing would be finally worked out. It was not until the close of the sixth day that the angels understood the plans sufficiently for them to rejoice and enjoy the first Sabbath.

Isaiah 66:8.

"Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be

born at once? For as soon as Zion travailed she brought forth her children. Shall I bring forth and not cause to bring forth, saith the Lord: Shall I cause to bring forth and shut the womb? saith the Lord."

The words of the prophet Isaiah are brought out to show that men in vital touch with God did not believe that God would do or have the earth to do, or bring forth things out of their order.

The following, which are the words of Jehovah, are presented by Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof?" Job 38:4-7.

These words of the Lord seem to fully indicate that God had in mind the first six days of creation as a matter of inventing and laying His plans. The seventh verse concludes by saying: "When the morning stars sang together and all the sons of God shouted for joy." This indicates that it took the Lord a certain length of time to lay His plans and that there was probably more or less anxiety, even suspense, among the angels. At the expiration of this

ungiven length of time (supposedly a week), the angels, His sons, understood the plans and came together for great rejoicing. The Sabbath-day is evidently a commemoration of this rest and rejoicing among the Lord and His sons.

Revealed.

Following the first week of inventing and laying the plans, the keeping and instituting of the Sabbath rest, Melchisedec was placed in charge of creating every thing to the law of their kind. He remained on earth until after Abraham's day, and it was probably part of His assisting angels who visited Abraham's camp on the plains of Mamre. (Genesis 18.) The law of time was regarded then as it is now. Every thing was done and created after the law of the kind.

The Effect of the Erroneous Belief.

The erroneous belief has well and strongly played its part before the world. It is considered in more ways than one to have caused serious opposition to God and His word by many intelligent people who were probably honest in their belief because of the impossibility of the instantaneous creation.

First, the scientists of the earth have disputed the theological interpretation of the instantaneous creation by the unyielding word of natural law. Many men well learned in various branches of knowledge naturally accepted the verdict of the theologians, thinking, of course, that they were in vital touch with the God of creation so as to properly interpret His word. In turn they knew that the verdict did not harmonize with the scientific law pertaining to the creation of things. They believed in the law pertaining to the creation of the thing more than they believed in a God of an instantaneous creation. Naturally they reached the conclusion that the God of the Bible was an unlawful God. He had to be either unlawful in the making of things contrary to the "law of their kind," or He did not make them in six days, according to the claim.

Second, man holds an inventor in very high esteem and has very little historical honor for the manufacturer, and in God's case the natural result has been dishonor as an inventor, and He is placed in the second class, or that of the manufacturer. In the theory that He created all things in a week, no allowance has been made for the planning and the inventing. In this manner He is held up with the unlawfulness of doing

a thing before He planned it—accused of just beginning a thing immediately in a rough and haphazard manner as if He suddenly awoke on the morning of the first day of the week, guessing that everything would be all right because He was God rather than from the inevitableness of thought, plans and compilation of perfect law.

It is an erroneous thought according to the following: The Saviour highly favored planning before working when he said, "What one among you aiming to build a tower would not first sit down and figure up the cost" (result).

God also keeps books: "Not even a sparrow shall fall to the ground without His knowledge" (Matt. 10:29.)

The real foundation—inventing and laying the plans—has been made a secondary matter by the leaders of thought in the church, and the material producer has been honored above the inventor.

The Earth.

Owing to the arrangement of mechanical law the earth has been able to produce and to reproduce materials, but as it has no brains for thought matter it could not have done the inventing. In such existing error it can be said that the earth has been made equal to God. This

conception of Him has not magnified Him to be greater in power than the earth, and we may easily acknowledge that the absence of the inventing-foundation is probably the unseen basic principle of ignorance on which the *Sun* and *Mars* worship originated.

We usually think that the greatness of God is honored by our imagining Him working in mystery, but He does not appreciate such honor. The mystery of God is only due to our limited learning and to our refusing to learn, or becoming entangled with the mixed laws of good and evil. We may never hope to hold within our measure the abundance of His knowledge, but the mystery of His workings will pass away when we can accept the fact He works according to the law of the thing.

Third, not only do we dishonor the Creator, but we likewise dishonor the thing created if we hold to the belief of instantaneous creation. Take a thought on the construction of man; consider the compact muscles, the strength, the activity, the fine nerve system, the adjustability, the endurance, the combination of mental faculties, and think how dishonored they are if man were constructed to completion in the same length of time it would take for a lizard or a

toad. It would be contrary to the law of things and unlike God.

We fail to notice how unlawful it would be for Him to make a grown man in twenty-four hours and set him free with the mind of a new-born babe, for such would be the case if only twenty-four hours old. "Oh, no," says the man of mystery, "but God gave the man knowledge while He was making his flesh and bones." Then there is more complication, for we ask that if this be the case, why did God give him ears, eyes, etc? Why would He give a certain formation of law or method by which power the earth was later to bring them forth "after their kind" and yet He Himself ignore that law which He gave? It is not an honor to God for us to believe Him to exist in any such sphere of light.

Children have asked the question, "Can God make a four-year-old bull in two minutes?" The question is usually answered by "grown-ups" by pronouncing it the silly question of a child. Instead, it is a very intelligent question, more especially since it comes from a child. It proves that the brain is naturally inclined to natural law and to believe natural law. Later his brain is clouded by superstition drilled into it by the older people, who in their time had it drilled into them.

God would not make a four-year-old bull, cow, or horse in two minutes. O yes, He could make one that would look like it was four years old, but we are talking of the truth of the thing. It would actually not be more than two minutes old. The same applies to a man. He is not a man until he is twenty-one years of age or thereabout. A structure of flesh twenty-four hours old would not be a man, although it looked exactly like one. It would be something else; something that we have no name for. We know that a man becomes a man by twenty-one years' experience; twenty-one years of being taught through the agencies of five senses.

We also know that God would not give the man these agencies and then dispense with them in the creation of one man to the exclusion of all others, Christ included.

The five senses of man are the educators of the brain, and if God had made and educated him solely through inspiration in the twenty-four hours, He would have necessarily been compelled to dispense with the use of the five senses. Such an act would be conclusive evidence that the man (Adam) either did not have the five senses or God acted contrarily to the law of the kind; it would further be an acknowledgment

that the five senses were not necessary in that respect.

Inspiration is defended in the closing pages of this book, but not to the exclusion of the natural and orderly way of educating man. Inspiration is merely a primary act of God to a person, which makes education easy, simple and rapid, because the mind and body are both quickened. Education, much knowledge and talent can be developed without divine inspiration and with all that divine inspiration will not come. Inspiration only comes from God to the ones He chooses to inspire, usually to those of pure motive.

The mind and body of Adam did not need quickening, because he did not sin until he was a graduate on all natural law. But since sin entered, the mind and body must be quickened by the Holy Angel of the Lord before education and talent are easily developed.

Verse 25 in the first chapter of Genesis specifically reiterates that He made every thing "after their kind," and concludes in God's own words that making them after "their kind" was good. The popular belief virtually holds that God would make an oak tree in the same length of time that He would a gourd vine. It is also believed that He would set these out

in the earth before there was any moisture to keep them alive, for the second chapter states that as yet it had not rained.

The idea that God did more than the inventing of herbs, grasses, trees, etc., on the third day is preposterously erroneous, for it would have required some very unnecessary thought and unnatural planning to have kept them alive and growing without water. What would have been the demand or reason for the creation of these things before the natural law method of watering them was set in motion? One unlawful act would have called for a second, in the same manner that one lie calls for another.

Instead of these doctrines magnifying the name of Jehovah they humiliate Him and cause many great openings for erroneous beliefs as well as bringing the first two chapters of Genesis in open contradiction of each other. Jehovah desires to be upheld as the greatest image before men, and for this reason He is asking us to make nothing greater than we make Him. "Thou shalt have no other gods before me." He is asking His people not to hold Him up before the world as a lawbreaker. Do not give other gods credit for working in a lawful manner in the things which they undertake and then hold Him up as doing everything during creation in

an unlawful manner. Putting aside all law and order so as to finish His task in six days or perform something hard to comprehend was farthest from His mind. He was in no hurry; there was plenty of time for Him.

The Scripture states, as recorded in the book of Peter, that He regards one day as a thousand years and a thousand years as one day. In other words, He looks upon one day of time as being important as a thousand years; again, a thousand years are just as important in some cases as a day would be in others. Every day, year, or thousand years should have not equal, but due valuation, the same as in analyzing any other problem by natural law.

CHAPTER IV.

Melchisedec Took Charge After the First Week of Inventing and Planning by the Lord.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom the patriarch Abraham gave the tenth of the spoils." Hebrews 7:1-4.

"And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, who is made not after a law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec." Hebrew 7:15, 16, 17.

These Scripture verses are quoted to show the importance of Melchisedec. While the Bible

does not connect him with creation, yet it states that he was of heavenly and divine origin. The light now comes to us that he received his instructions to make the earth right from the Lord. He organized a band of angels, who eagerly volunteered to take part in the great plans. He came to this enormous space with a few vials of chemicals, drawings and specifications of the things he was to manufacture.

After mixing their first chemicals and starting the rotary motion of the first gases by chemical change and disturbance, they flipped about in space and started each planet on its own axis as specified in the plans, then waited for the developments according to the law of time "after their kind." They depended on the law of time as well as the law of chemistry. These two laws are laws existing; they are natural, not invented. They are merely thought out, selected and placed in mechanical order.

After the gaseous bulk (the earth) solidified into a mineral body the angels pitched their camp on it and began the first preparation for the first plant life. From centrifugal force in rapid rotating, the great ball of gas formed into a shell, leaving an immense space in the center of the earth some five or six thousand miles in width. The hollow space was one of the bless-

ings from the rapid rotation. The space was drained by high velocity of rotation, forming probably a complete vacuum, which naturally results in the attraction of the gases to the earth. The heavier gases formed air and are influenced to the earth by weight of it directed to a vacuumized space. A vacuum is the only natural control for heavier gases, giving the inevitable result of attraction, the mere decision of the course of action of weight.

Science shows us there are three master gases surrounding the earth: hydrogen, nitrogen, oxygen. It is supposed by scientists that all space is filled with ether, but analyzing the situation by natural law, as we would work an example by mathematics, we must conclude that one of these three gases is the probable acting ether that fills space between planets. As hydrogen is lighter than any known gas and liquidates under low temperature and high pressure, then it is fairly good evidence in connection with other things that it is the filling of space.

The Definition of the Earth's Gravity.

It is well to have a few words on gravity, heat and light. The people of the world have long discussed these three great master laws of

the elements, but the accepted theory of today is far from the natural law analysis.

Darkness is merely the absence of light. Darkness exists on nothing; therefore it is the negative. Darkness and cold are on a par. They will both exist in the absence of their opponents. They are the original and negative state. Heat and light are the positive or opposing elements.

Light cannot exist on nothing; it must have something on which it may reflect in order to make its presence known. It is the same with heat; it must have something on which to exist. Therefore all theories in regard to the sunlight being hot out beyond the air blanket around the earth, and the air protecting us from sweltering heat of the sunshine, is unfounded and unprotected theory. Out beyond the blanket of air around the earth neither sunlight nor heat exists. The sunlight travels through space to the different planets, but its travel is not resisted. The gas or ether in space is so light in weight and so void of body that the light has but small chance to reflect until it reaches the planet.

We will discuss the moon, for example. If the elements between the earth and the moon were as light as the reflection on the moon we could not see it day or night. But the fact that we can see the moon often in the day time shows

that darkness exists between our blanket of air and the moon. The elements are probably not total darkness, yet by no means are they a brilliant light.

Heat must exist by some means. It must have air or metal of some kind on which it may exist. If a bird had no wings, no air, no tree, earth on which to alight, it could not exist. Heat and light are in that manner similar. They must have their productive and maintaining elements just the same as the bird, the man or the ox.

Light and heat both travel by force from the productive source. Light seems to be the greater of the two. Light can exist without heat, and at the same time if we place certain resisting elements in the path of light, it will produce heat, as in the case of the heat of the earth. The light from the sun attempts to travel to the earth. The air around the earth offers resistance and it has such dominating hold on the earth that the light must have the advantage of the focus before it can penetrate the air with sufficient results to create heat. We see this by the noonday sun or by living near the equator.

We also may go to a high altitude, where the air is light, and even though near the

equator, it is much cooler than at sea level. The less the resistance offered, the less the heat of the sunlight. Light also has the ability to travel unobserved. For instance, if you were out ten thousand miles from the earth, floating or flying through space, the light would be all around you and still it would be dark except on you. The rays of light from the sun cross the elements unobserved, stealing through the darkness without making any light, unless, however, they come in contact with an object on which they may reveal themselves. The brief thought is this: darkness is the controlling factor until light is given both the productive and maintaining elements; then it overcomes darkness and drives it away. In Genesis 1:2, we see that God said, "And darkness was upon the face of the deep . . ." And He said, "Let there be light, and there was light." We see that light is a creation for the purpose of overcoming darkness and, therefore, must conclude that it does not exist on nothing.

We have the trade winds that tell us of the great battle going between the sunlight and the air, and also what a great part the focus is playing in the battle at the equator.

Cold is the negative and original condition. In the absence of heat the cold exists. Therefore,

at the poles it is very cold because the sunlight cannot get around with the proper focus to enable it to penetrate the air with sufficient force to create the heat and drive out the cold.

But it must be remembered that if the sunlight were hot in the elements thousands of miles from the earth, it would never be cooler than the noonday sun is at our equator. We must remember that the sun never sets out there, but shines all the time, if that theory be correct. Thus, as time rolls on the heat would have plenty of time to close in on the north and south poles and all the earth would soon become hot as the noonday sun at the equator. The truth is that the sunlight is not hot, but merely has a force to travel sufficient to create heat when resisted in its direct path by certain elements like the air blanket around the earth.

While the earth is rotating, of course, the sun continues to shine on the equator. By the advantage of the focus it heats the air, which becomes warmer and warmer at our certain point, or home, as the noon approaches. It has been proven that the heat is more intense about 2 p. m. than at 12 noon, which is due to an increasing heat by the diameter of the focus that is taken to be some four hours in width. By direct rays of the sunlight the heat begins effec-

tively about 10 a. m. and is not noticeably broken until about 2 p. m. unless local changes occur to create clouds and break the sun rays.

But the sun continues the travel on the equator by the rotation of the earth, and at 2 p. m., when the direct ray is changed to a slanting ray, the focus is then broken, at which time the cooler air begins to regain control. The pressure forces the warm air upwards to a height where it readily cools. When the ray of light is not stopped but merely shifted out of its course, or a slanting ray, the heating is reduced. But when the earth, or a spot thereon, is in a certain position so the ray of light in its travel is definitely stopped, the heat is intensified. For instance, the air is not heated to any great degree by the light coming to the earth, but after the materials of the earth have resisted and reversed the direct course of the light, the heat is then maximized. It is in the similar manner as the fire under the oven. If a corresponding hot fire were just under the surface of the ground it would produce heat in the same manner as the sun rays do. If you will lay a steel bar or wooden handle flat on the ground it will get entirely too hot to handle it, but stand it up on its end and the heat is not uncomfortable to the palm of the hand.

When the earth turns to a position where the ray of light is slanting, the heating at that point is weakened so the cold air from the poles, begins to overcome the hot air and drives it upwards to a place of height where it naturally begins to cool.

There are some theories advanced by some people that the westward trend of the trade winds is created by the eastward rotation of the earth. The westward trend by the winds is entirely due to the fact that the winds from the poles rush to the equator and cool the air faster than the earth revolves, faster than the travel of the sunlight, clears the radius of the focus. Just two hours behind the center of the focus the cooler air can reach the equator, but not so north and south of the center of the focus. Thus, we see that the breeze which reaches the equator two hours behind the center of the focus naturally turns westward to follow the travel of the sun light.

Gravity.

To properly define gravity it will be necessary to criticize Newton's final conclusion, which began with the fall of the apple. When he saw the apple fall from the tree he should have stood by the fact that any one law is no more than a

link in a chain. The falling of the apple is by no means an incident by which he might justly conclude that attraction is a dominating factor for all planets. In fact, gravity is only an element which may be described to be in the class of instinct, or the momentary decision of the law of weight for its course of action. The fall of the apple told the whole story. The weight of the apple brought it to the earth, and gravity was merely the deciding factor telling the weight that the earth was the direction in which it should act.

In the first place we must give the law of weight its due valuation, as it is a link of itself. It is a link in the infinite chain of law with just as much valuable prominence as gravity. The law of weight does not exist by the power of gravity. When weight is cut loose in space it will fall in some direction even in the extreme absence of gravitation. There are six specific directions, north, south, east, west, top and bottom combined by their radiating degrees, and if weight is cut loose in space it will plunge in one direction and follow with full demands of its weight until halted or turned in some manner by an opposing element. If there is gravity at a certain point, weight being cut loose in space will always take that course of

action, but if there be no gravity at the point, the same weight being loosed the second time at that point will begin movement just as viciously as at any previous time, but likely in any direction.

To come to a conclusion as to the earth's gravity, we must first recognize that it is a shell. In the center there is a vacuum. Thus vacuum attracts all gases. Similar to cold and darkness, it is the negative, and gases are the opposing elements. These gases hold to the earth because of their weight headed to a vacuumized space. The heavenly space is not a complete vacuum and thereby the air gases are attracted to the earth according to their weight.

Science tells us that all things of material on the earth contain, more or less, some of these gases. Therefore, when Newton's apple fell to the earth, the primary and decisive act to fall in the direction of the earth's center was due to the pull of the gases the apple contained. The gases are continually pressing their way to the center of the earth, and they influence all weight to that decision.

The Lord with His angelic force has doubtless been creating these planets and organizing them into a working combination for ages back.

Probably building worlds and organizing them into a systematic control by natural law is one of the great business enterprises of heaven.

Instead of all planets being held and controlled by attraction, they are controlled by detraction. The law of weight is falling through space, and the planets are organized on the laws of defense. They have no attraction for each other. They know nothing of co-operation.

They are so constructed by different organic combinations that they do not affect each other by attraction. They travel in a certain course, eastward, by means of weight falling through space, and they are protected from each other by defensive laws which naturally shift the lesser planet.

When Melchisedec came out with his organized band of angels his big job was ten planets—the earth, moon, sun, Mars, Jupiter, Uranus, Venus, Mercury, Neptune and Saturn. There were ten planets to arrange in their order of natural law.

It seems by his long presence on the earth after Abraham's day that his interest was centered on the direct supervision of the technicalities concerning the earth, and more especially after it began to change from its gaseous and burning state to that of a cool, solid body.

Probably hydrogen gas was in abundance around the face of the creating bulk until he ordered an abundant manufacture of the heavier gases. But, of course, not until the bulk had burned to a crust sufficient to begin to cool. In the absence of heat, cold naturally exists; therefore, when the fire had consumed the inflammable properties of the chemical gases the earth naturally began to cool and solidify on the outer surface.

As they created the heavier gases, a mixing took place, and, of course, the air began to form around the face of the ground. Then another heating began by the powerfully traveling sunlight penetrating the accumulating body of air. The force of the sunlight created a friction and the greater heat accumulated was within a certain radial line of the focus. Thus mobilization of the molecules of oxygen began. Close to the face of the ground they would heat, expand and become lighter; the cooler molecules above would naturally fall and force them upward.

In the earlier days, when the ground was watered by a mist, as brought to light in the second chapter of Genesis, was probably due to a minimum amount of nitrogen and oxygen with insufficient quantity, weight, frictional resistance for heat and mobilization to mix

with and liquidate the hydrogen for it to precipitate large drops of water, as we now have in our rains.

The ground was watered by a mist; the plant seeds were made by the angels according to the plans and specifications, and the trees were growing in a grand forest; the grass was over the face of the ground in a beautiful radiance of verdant green before they began to carry out the plans for the creation of animal life.

The chemical solutions were begun according to their formulas. The incubators, so to speak, were made for the purpose of bringing forth little baby animals, fish and fowl; and they were in abundance, with probably many of the offspring grown, before the preparation for the making of Adam. The material production took place in consecutive practice similar to the inventing.

The incubators were made, such as were needed, and they worked in the order of natural law. The eggs were made to hatch the fowl and fish, but preceding this much time was consumed in getting the earth in condition to receive the life. The face of the ground was as a green field of grass, with it rivers, branches, forests; the animals were roving in freedom and luxury on the vegetation; the fowls were flipping

to and fro by wing through the air before the chemical solution was prepared for the making of Adam.

The mechanism of the human body and mind is due entirely to the knowledge of God how to mix the chemical and treat it. After the solution had remained in the incubator the right length of time the male child was taken out by one of the angels, and when the air struck him he began to breathe and thus it was fulfilled: "And God breathed into his nostrils the breath of life and man became a living soul."

Adam was nourished and taught by the angels with more tender care than a real mother and father care for their young. He was particularly educated on all superior natural law, and as he grew he became acquained with the animals and he named them.

Many strolls through the forests and over the plains were taken by Adam in his boyhood days in association with none but the angels. They romped with him and were with him when he slept and ate.

The time came when he was grown. His youthful passions and ambitions now began to take on the steadiness of manhood. He naturally became conscious of the fact that he was in a great big world and surrounded by the angels

of God. But with all that he grew uneasy and seemingly dissatisfied. As days passed he became more lonely. Did he love the angels, the forests, the plains, river valleys and rolling hills, the Garden with its clear streams of pure fresh water, pure fresh air, health and vigor at its height, multiples of flying fowl free from hurt and harm?

His face would have flushed boyishly, no doubt, had the angels so interrogated him. His answer would have been in the affirmative, but——. He would have hesitated and he would have turned, so it would suggest his thoughts were reaching out for something that was lacking. At that moment his sentence could not have been finished, but that characteristic of appreciation was only beginning in its creation, and it could only end with the "but," the sentence to be finished later. The angels knew what the boy meant as he grew restless, but it was an experience through which he must pass in order for the final characteristic to be complete in man. They knew all and were only waiting for him to become grown and his desire for a mate to assert itself to a better depth than passion.

The days passed, and Adam continued with his angelic association, wandering here and there,

to and fro, with the birds and the beasts, with the fishes; now to eat of the fruits of the garden; now to sleep in the bed prepared to his own taste. The day came when he decided. Decided what? He decided that Jehovah was right when He asserted, It is not good for man to be alone. (Gen. 2 : 18.) There was only one natural law by which this saying could be deeply rooted in man, and that was for the first man, Adam, to spend the young days mateless. Being mateless, the disposition of appreciation was naturally created.

In the nineteenth and twentieth verses of the second chapter we read these words: "Out of the ground the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him."

The above two paragraphs show conclusively that Adam spent an unspecified time alone except for the companionship of the angels.

After having graduated in all the natural law, Adam became lonely. There was no one of his person and likeness to share this great treasury. Then, one day, he was heard to acknowledge with his whole soul that it is not right for man to be alone. Finally the day came that he failed to return to the camp of the angels. They had been watching with due appreciation for what would happen and had followed him. Through the forest and plains he wandered, on and on, until tired and weary he lay down to sleep. Then was brought to pass: "And the Lord caused a deep sleep to fall upon Adam, and he slept." (Gen. 2 : 21.) While he slept, he dreamed of the fairy who was to brighten the garden spot of the world —a spot which the angels of God were frequenting, yet to Adam it was not complete without the helpmate. This was Adam's dream: "And he (the angel) took one of his (Adam's) ribs and closed up the flesh thereof. And of the rib (the physical seed) which the angel had taken from man, made he a woman and brought her unto the man." (Gen. 2 : 21, 22.) The angels made their way back to the camp with the seed from the man and placed it in their incubator, from which, in the course of time, a girl baby was taken.

When Adam awoke from his deep sleep he was pleased because of the vision, and he knew that the angels had decided that the time was at hand for the creation of his helpmate. He returned to the Garden of Eden and there contented himself in the now comparatively few and short months that were to pass before the little girl babe would be brought forth to become his companion.

The angels educated her with all care, and, as the physical seed was taken from Adam (typified by the rib), so was also the refinement and superresistance of evil taken from him and given to her as her foremost trait.

Finally the happiest day for man came, the wedding day of Adam—a day when it could truthfully be said that all the world rejoiced with a singleness of joy. After the ceremony was performed and they were pronounced man and wife by the representative of God, Adam turned to his leaders and said: "This is now bone of my bones, flesh of my flesh, she shall be called woman because she was taken out of man." As though he would apologize to the angels before leaving them, he continued: "Therefore shall man leave his father and his mother and shall cleave unto

his wife, and they two shall be one flesh." (Gen. 2 : 23, 24.)

They had cared for Adam all this time, and it was only natural that his sayings be formed into a decree as a memorial to his name as long as man lasted.

CHAPTER V.

Where Did Cain Get His Wife?

We may easily imagine that great enthusiasm existed among the angels during these years in the capacity of creators, carrying out the plans of Jehovah, which were made the first six days of creation. When we see that God and the angels are busy and are not sitting back on some imaginary throne, we can appreciate His real existence to a much greater extent. It magnifies Him in our minds when we see Him as a lawful and systematic God, which is a contrast to the popular idea that He created everything instantaneously, He and the angels having been idle ever since, so to speak.

Before we try to get the answer as to where Cain got his wife, suppose we quote Paul in II Timothy 2 : 5: "If a man strive for masteries, yet he is not crowned, except he strive lawfully." We must not try to answer the question only from a purely natural law standpoint. We should feel that natural law is conclusive evidence.

There are two scriptural references we must note. One is Genesis 4 : 16: "And Cain went

out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." We must remember that the land of Nod was east of the Garden of Eden. In speaking of Adam when he was exiled from the Garden of Eden, Genesis 3 : 24 has this to say: "So He drove out the man: and He placed at the *east* of the Garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life."

Thus we see that Adam was sent eastward from Eden when he was exiled. He and Cain possibly lived close to each other. "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat sons and daughters; and all the days that Adam lived were nine hundred and thirty years: and he died." (Gen. 5 : 3-5.)

Long before Cain was necessarily married there were plenty of people in the earth among whom he could have found a distant relative to become his wife. He evidently lived some six or eight hundred years; and we see from the Scriptures that Adam and Eve began to bear daughters after Adam was one hundred and

thirty years old, and they raised children for probably six hundred years.

Another fair theory of this problem, which is supported by the natural law of the case and not opposed by the Bible, is the fact that while Adam and Eve were the first man and woman made by the angels, they probably were not the only ones. We have four distinct races in the earth—the black, the yellow, the red and the white man. It is possible and even probable that after Adam and Eve sinned, the angels then set to work and put a little coloring into their chemical solutions, so to speak, and made up the first man and woman of three other races. Why not this be the case? The Lord says He made all things after their kind. The red, the black and the yellow men are after a certain kind just the same as the white man.

It is only fair to suppose that no particular mention is made of this latter work in the Bible, because of the non-importance, as Adam had already sinned. As the character of Adam had been colored with sin, so could the angels now put coloring in the flesh of others made later. The next One to be created with a perfect character, called the second Adam, was more familiarly named Jesus, the Son of God.

It is entirely possible and even probable

that the three colored races were in existence in Cain's day, the angels creating them shortly after the fall of Adam. Thus natural law furnishes us with two foundations, either of which will allow us to draw our own conclusions as to where Cain got his wife.

The Ten Commandments.

The ten commandments are an infinite chain of basic principle and supreme law. So immutable are they that the Saviour once said: "It is easier for heaven and earth to pass than for one title of the law to fail." (Luke 16 : 17.) No matter how little we change, deface and neglect a law of this kind, we convert it into a law of good and evil. We break the chain and then the whole becomes weak by the link we place therein.

Even before languages of men were created there were ten characteristics of purity that were referred to in other languages, probably of angels. We have the thought introduced in Ezek. 28 : 13. In speaking of the character of Satan before he fell, the ten characteristics were brought out in the following names: The Sardius, Topaz, Diamond, Beryl, Onyx, Jasper, Sapphire, Emerald, Carbuncle and Gold.

Let me now submit the thought that we cannot break law. We may break a chain by taking out one of the links. Likewise we cannot break law without taking out one link; therefore, it is the whole law that is broken. For instance, "Thou shalt not steal." If I steal, I have not broken that particular law, but have merely personified the opposite law: "Thou shalt steal." I have cut in two the ten commandments, and made the whole law no stronger than the law I weld in. I have broken the chain by taking out one of the links. "Thou shalt not steal" was taken out and "thou shalt steal" was placed there instead. The Apostle James recognized this fact when he said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2 : 10.)

The first four of the ten commandments are our duty to the Lord and ourself; the last six are our direct duty to man and ourself.

The law cannot be destroyed, for when it is on our hearts it is a personified power to build up great character, and when we cast it off of our hearts, then we naturally and inevitably accept the opposite law to destroy. We cannot be without law. There are only two sides, and we must either be connected with the infinite

chain of natural law to build up, or with the mixed law of good and evil, to tear down eventually, if not now.

If the law does not exist in our hearts unto redemption, then it will exist on tables of stone unto condemnation. Our person is like unto a rented house; when one family moves out another occupies. Likewise, when the law of good moves out, the law of bad moves in. For example, take the first commandment: "Thou shalt have no other gods before me." Change the noun God to the adjective "good," as a principle at issue in a momentary event in life. We know that goodness is a characteristic representing a characteristic of God, exactly as the Holy Spirit is an angel representing the person of God. In plain words, it is only natural that the principle of Good says to us every moment in life: "Thou shalt have no other Good before me. Why? Surely not primarily for Good's sake, but for our person's sake. Personification of good law does not help the law, but it does help the person. *The truth of the hour will save because it is the error of the hour that will destroy.*

It is fair to say that a great majority of the people who are acquainted with the ten commandments, in words, support them. They

acknowledge in word that this is a masterpiece of righteous law, but let us ask why one does not have greater concern in the effort to really live them. There may be several answers to the question, but you will probably agree that the best answer is in this thought: Since the days of the fall of Adam and Eve in the Garden of Eden, man has not wanted to live up to the ideals of an infinite chain of natural law further than his own specialties. As Adam and Eve chose to live a mixed law, some good and some bad, so is it only natural for the descendants to wish to do the same thing. Probably the world has no condition that has testified more definitely and continuously to the truthfulness of the principle on which Adam and Eve fell, namely, "The knowledge of Good and Evil."

CHAPTER VI.

The Churches With the Adamic Nature.

We will now submit a few thoughts on Christianity and religion. Do the churches believe in Christianity? Immediately our own mental ears would hear this reply: "There are lots of religious folks in the churches." Yes, we will all agree to that, but we cannot agree on the point that religion is always Christianity. It is easy for us to use the word Christ, but it is likely to be used in vain. We can use His name in vain religiously as well as in profanity.

Christianity can be interpreted as a religion, but religion cannot always rightfully be interpreted Christianity. Christianity is to live the infinite natural law, which can be done by one and all who will repent of sin and accept the name of Jesus through the baptism of the Holy Spirit, as is plainly brought to view in the closing chapters of this book.

A will-worship is usually displayed by a long face and outward signs of piousness. Such worshipers usually cling more closely to a doctrine founded on a law of good and evil compiled by some theorist, clergyman or philosopher and

passed on by some convention of clergy or laymen. They cling close to a doctrine and limit the meaning of the Bible to the limit of their doctrine. They place their creed as a criterion for the souls of men regardless of whether or not the evil of their doctrine or creed is later made plainly visible.

The mixture of good and bad law was first mentioned by the Lord in His instructions to Adam about the time they were given their diploma on natural law from the high school of the angels and the Eden estate was delivered to them. The Lord was visiting the camp of the angels and was particular to warn Adam and Eve not to add anything to their minds that had any taint of unnatural law. But the fruit of the tree of knowledge, of *good* and *evil*, thou shalt not partake of it; for in the day that thou eatest thereof, thou shalt surely die. (Gen. 2 : 17.) The *knowledge of good and evil* is nothing more or less than a constitution that is built up on a combination of natural and unnatural laws.

In Genesis 2 : 9 we read this scripture: And out of the ground made the Lord to grow every tree that is pleasant to the sight, and for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and

evil. The question is asked by the skeptical man, "Why did God place the tree of life there as well as the tree of knowledge of good and evil? Why did He not leave the latter tree out of the garden?" The answer, as has already been set forth, in brief is this: The tree of life (immortality) at that time was education on the infinite chain of natural law, of which the ten commandments is a concrete sample. The tree of knowledge of good and evil is that infinite chain broken, one or more of its fundamental principles extracted. For instance, the ten commandments, minus one commandment, is "the tree of knowledge of good and evil." It is the chain broken.

The Temptation of Eve.

A good lesson on the knowledge of *good* and *evil* can be had by briefly reviewing the temptation of Eve. She was tempted on the doctrine of the immortality of the soul. The immortality of the soul is really truth. It belongs to a natural law. Adam and Eve were then immortal. They were pure and therefore immortal. They had not partaken of anything to make them mortal. If they should partake of the evil and become subject to mortality, then there must be a death of the soul, saith the Lord. By the death of

the soul immortality would then be lost to man. But the Lord planned for immortality not to be lost forever by setting aside a judgment day. If man should partake of the mixed *good* and *evil* and thereby lose his immortality, God would judge the world, and after that judgment day, would re-establish immortality.

The present and popular theory on the immortality of the soul is as old as the day when Satan entered into the argument with Eve, but it is the unnatural law side of the question. It belongs to the system of the law with the missing link and the thing which Adam and Eve were warned not to partake of. For a man's soul to leave his body and ascend into heaven, or to descend into some hell or purgatory, or any other place of abode and refuge, to there live and enjoy the five senses of man, is an absolute impossibility from a natural law standpoint, supported by the fact that it is impossible for God to lie. Even though God was able to create the heavens and the earth, He was not able to make such a thing possible, since He had already made the statement: "The soul that sinneth it shall die." (Ezek. 18 : 4.)

The immortality believers quote from the New Testament to support their belief, but that is to be expected, for it is hardly probable

that such a subject could be expounded so extensively in the Bible and there not be a statement that, if taken alone, would not apparently support their theory. In fact, our subject is "law of good and evil," and it is to be expected that they have some good points of argument, but even a measure of defense does not seem to stand in this case. While Scripture is cited to support the immortality of the soul, yet a Bible student cannot see that the ones cited support their theory in the least, but, to the contrary, he sees denunciation of it.

Note these words of the Saviour, "Where the worm dieth not, the fire is not quenched." That statement cannot support eternal hell (immortality) in the face of the following: "They shall be burned up . . . . they shall be destroyed . . . they shall be ashes beneath the soles of the righteous' feet . . . . they shall be burned root and branch." (Mal. 4 : 1-3.) "For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." (Isa. 65 : 17.) Believing this Scripture and knowing that there are many more on the subject, we can easily see that the statement of the Saviour is not intended to mean the eternal punishing of the wicked. They are in direct support of the complete destruction.

For example, "they shall be destroyed" and the "where the worm dieth not, the fire is not quenched," the latter supports the former. But when the wicked is burned up and destroyed, which will take place in the course of a few moments according to the time of fire, the fire will not be quenched and will naturally die out.

Take another statement: "These shall go away into everlasting punishment." When the people are destroyed forever, the punishment is everlasting, but it is not everlasting punishing. Everlasting punishing would be opposite to destroyed, but everlasting punishment is its support. "And the smoke of their torment ascended up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14 : 11.) This punishing takes place in this life during the prosecution of the beast for exalting himself to the position of a god. As long as they have life they will suffer day and night, but the smoke (recollection) will get further and further from the righteous after the wicked are dead.

The theory that a man is dead while he is alive, or alive while he is dead, is a lie within itself. It is claimed that the body dies, but that the soul is immortal. God did not mention the

body; He particularly mentions the soul. If God had said that the body would die, then it seems there would be a little better chance for argument or misunderstanding in that respect. As both parties to the controversy are using the word soul, it is positive evidence that there is deliberate opposition.

Christ came to give immortality, but not to make God's words false. If Christ had come to give immortality in this respect, then He would have set aside God's verdict. If the man does not die and the soul with its five senses lives on and on in some heaven, hell or purgatory, then God's statement has been set aside as false or non-essential. If one is in heaven or hell while the body is in the grave, he is both dead and alive, or neither dead nor alive. There seems to be a confusion that no one understands.

The human body is evidently a big part of the man; yes, we can safely say that the body is fully one-third of the man, the soul and spirit being the two-thirds. Man is a being with power, and we may say that there is no operative body short of three fundamental principles—positive, negative and neutral. Take away the negative and the positive, and neutral will fail to produce power; take either one and the remaining two will fail to operate to the

desired end. Man exists on exactly similar mechanical basis—the body, the soul and the spirit. His soul is his moral, the spirit the mental direction and energy; neither of them can live (exist) without a body.

God has promised through Christ that He will quicken our present bodies and resurrect them from the dead after a certain day called the judgment day. This promise is to be fulfilled only after the judgment, which is to take place in the closing days of the earth's present habitation and government.

A nation exists on exactly the similar mechanical basis. Commerce is its spirit; the church is its soul; and labor is its body. Minus either one of the three, a nation must fall.

Heaven is organized on the similar mechanical basis, Jehovah, Christ and the Holy Spirit. Without this mechanical formation God could never have carried out His plans to a successful termination. He is omnipotence and omnipresence by means of just such an effective organization. As it is impossible for God to carry on His work without this imperative organization, so is it just as impossible for a man's soul to be living while his body is dead and in his grave.

Again, note this point: Christ came to

give eternal life. Now, is it the fact that He came to give the unbeliever eternal life? If the sinner already had eternal life, then why should Christ come to give something that he already had? But you agree with me that He came to give eternal life? Yes. Then, if I be a sinner, unrepentant, lower than the lowest, cast down into an eternal hell to suffer the pangs of a despised and perjured soul, forever and forever, according to the theory, have I not eternal life? The fact that I am suffering in a hell does not alter the fact that I am living forever, does it? No. Does Christ so despise a sinner that He would come to this earth and give him eternal life just to see him suffer throughout all ages, world without end? We answer, no. We believe that such a revenge was far from the mind of such a personage as we know Christ to be.

The unbeliever already has death; God has declared it to exist by virtue of a broken law. Christ came to give him a chance for eternal life, and with that life are all the blessings that heaven has to offer. If the sinner refuses that great offer, refuses to believe, then his only portion is eternal death, death forever. The very purpose of the mission of Christ to the earth and His death on the cross openly refutes

the doctrine of the immortality of the soul and an eternal punishing for the sinner.

It is remarkable within itself to note that the churches are almost unanimous in their belief in the immortality of the soul and eternal punishing of the wicked. There are many good principles in their creeds and doctrines, but this little leaven leaveneth the whole lump; the little satanic lie promoted in the Garden of Eden had to become rooted and grounded in them as one of their foremost principles. "Adam, where art thou?" "Here am I, Lord." "What hast thou done?" "Nothing, Lord, only——o—n—l—y just believed Satan instead of you." We have just believed Satan's argument regarding the immortality of the soul.

The Law of Rest on the Sabbath Day.

As there are two sides to all questions, there are two very interesting and even vital views about the Sabbath day and a day of rest. Virtually they mean the same thing, but there is evidence that there are two fundamental principles connected with the differences of opinion of the Sabbath question. If we want to know a thing, we must examine it from the natural law that dates back to its creation. But we must first establish the fact that it is the natural

demand of the physical that created the demand for the Sabbath, or the rest day. Thus, in the beginning we have natural law the reason for a created Sabbath. Physical humanity, for their health's sake, prosperity, etc., must rest one day in seven.

Since the people have acknowledged natural law to the extent of selecting a rest day, the question arises, which day shall be selected? If from natural law we select a day of rest, why not let the same natural law decide which day to rest? Of course, to decide this it will be necessary to refer to rceation, to "play-like" we are back at creation and on the first day of the week.

If we have just been instantaneously created, we cannot argue that we need rest. We will work with eagerness on the first day of the week. The second likewise. Then the third, the fourth, the fifth, the sixth. But on this sixth day we acknowledge that we are weary and need rest. Thus the seventh-day Sabbath is naturally established.

How different today! Far down thousands of years in the stream of time we find ourselves still with an accurate record of the weekly cycle, but something is wrong. Some look in surprise when they see the whole world keeping the first

day of the week for a Sabbath. The natural Sabbath would be the last day of the week, and the most unnatural Sabbath we could select is the first day of the week. We cling closely to the natural law in determining the necessity of a Sabbath day, but with deaf ears and blind eyes and hard hearts condemn natural law when it tells us which day to keep as the Sabbath. While the first day of the week immediately follows the last, by starting our investigation at creation, we find we are just as far from the natural law as we could be.

The God of heaven stands unmoved on natural law, never using it in one case and unnatural law in another. If He would let natural law tell Him that He needed rest, He would also take advice from the same law as on which day to rest. Man has less excuse for resting on the first day of the week than on any other he may select. Natural law tells him that he needs a rest, and we may acknowledge that accidentally he missed just which day it should be. But how does it come that he so far missed it, the farthest that he could? It shows conclusively that there has been a rebellion. Some master-human has selected another God. Someone has rebelled against the God of natural law. Some-

one has rebelled against the first commandment: "Thou shalt have no other gods before me."

Sunday is the proper day for the worldly man who merely wishes to keep one day in seven. It is all right for a worldly nation that desires to live the natural physical law of rest only. It is as well to keep one day as another when we are not reaching out into the other world, but if we are expecting to be with those who are translated and join with those who reign with Christ in the new earth, we had better consider the importance of getting in harmony with the Jehovah of creation and Christ, who rigidly lived and upheld that law. Not only did He live that law, but He died to uphold its heavenly constitutionality. If only the worldly men and the worldly nations are keeping that first day for a Sabbath, we would not pause in amazement, but the churches, *the soul of the nation*, are keeping it. Why do they do this? It is because they do not believe "The soul that sinneth, it shall die." They believe that they go immediately to heaven at death, and they further believe that all out of their class will burn forever and ever in an eternal hell. Not only is their God a respecter of persons, but one who has no end and satisfaction to His vengeance.

Whoever the Author of Sunday rest may be, he came on the scene of action, evidently, since creation. Some great man who had power and influence over the people has been won by the unnatural law representative. Primarily through him, and secondarily through his colleagues, and thirdly through his constituency, this great unnatural law representative has been able to hold the soul of the nations to a broken chain of natural law.

The Lord, the Saviour, the Apostles, nor any of the other biblical characters, have ever kept the Sunday for the Sabbath. The first day of the week is mentioned eight times in the New Testament, and each time it has connection with some kind of work in traveling or hiding from the persecuting Jews, etc.

If the churches are going to keep the Sabbath day, why not keep the last day of the week? No church, unless it has the disposition to serve other gods, would rest the first day of the week. God worked the first day and rested the seventh; the Saviour worked the first day and rested the seventh, and even rose the first day and began His new ministry on the first day. Since they all rested the last day of the week, and none of them hinted at a command or a request to observe any other day but the

seventh as a Sabbath, that fact remains that all people converted to the religion of Christ will eventually, if not now, rest the seventh day of the week. The acts of the churches are conclusive evidence that the souls of the nations still believe in the Adamic doctrine, "the law of good and evil," the broken and inferior chain.

It is good to rest one day in seven, for the body needs physical rest from its labor, which is obedience to the natural temporal law. But if we wish to serve in connection with the eternal law and serve the voice of God of Heaven, we had better select the one He selected; not only this, but, likewise, the one He commanded us to select, namely, Saturday, the seventh day of the week.

CHAPTER VII.

Governments Are Indorsing the Mixed Laws of Good and Evil.

We will now discuss the government. The government is made up of all classes of people. As the churches do not believe in the infinite chain of eternal law, so do we find the government will not contend for the infinite temporal law. We are all Adamic in belief and nature. While some claim to be changed, to have been converted into the character of God, yet there is that same resemblance of *good* and *evil* law in them.

Co-operation is the topic today in education, and one of the leading fads in politics. Co-operation, like all other destroying law kingdoms, has its good qualities, but also, unquestionably, has its evil qualities. Thus it becomes a part of the Satanic education. It is a word that is not used in the Bible. There was no use for it back in creation.

It is best to define the word before we enter into the discussion of its peculiar evil. First, I shall say that it should never be used by Christian teachers, as there are other words

that will express their desired thought and convey their meaning without upholding such an evil law kingdom. For conveying the thought we usually mean to convey by the term co-operation, the New Testament uses the following: "help," "helps" and "governments." We are laborers together or workers together with Him.

There is an evil brought forth under co-operation that Satan did not desire to introduce until the last days of the conflict. One supposes that co-operation means all working together, but this is where they are deceived. In the government of industry, competition and co-operation are two kingdoms of law at war. Competition is a natural law kingdom. We know this to be true by referring to the origin of commerce and labor, right back to its babyhood at the creation of the thing.

Natural law comes on the scene of action right with the thing to which it pertains. Unnatural law begins to appear later, with the express purpose of tearing down that which the natural law builds up. Rarely does it come open and above board. There is hardly such a thing as an infinite chain of unnatural law because it is too destructive, but the unnatural law system is built of good and evil. The condensed fact is, one or more of the fundamental

laws extracted from the infinite chain of natural laws converts that infinite chain into a most efficient weapon for the evil lawmaster. Consequently, co-operation is just such a thing. Competition does help all and naturally takes care of the unsuspecting citizens, even to the developing of thrift and individuality, but co-operation works for evil in the end.

Co-operation can be easily recognized as an evil movement, as its personnel claims it necessary to co-operate as the progress of time demands the change of law to be applied. This is not a reason. It is merely an excuse. Laws that bring a thing in and build it to its utmost capacity will evidently maintain it.

Competition is righteousness and knowledge. It is the last word in goodness to yourself, to your people, and the depth of patriotic love for the nation. Co-operation is a variance; it is concealed hatred; it is final destruction. It is the greatest weapon in the hands of the master of evils, who is the author of the law of mixed good and evil.

If we will take the veil of premature conclusion from our eyes and consider what co-operative commerce and co-operative labor are doing for this Nation alone, we can readily see the truth of the former statement. It cannot be

intelligently disputed that the two have stolen the power of this Government. The liberal principles of democracy, yearning to the depths of the souls of its personnel, that all men may be given a free hand in self-government, yet they take advantage through the evils of co-operation and make a government of their own, and thereby intrude on the leniency of democracy.

The Congress of the United States has tried to stop the evil spirit of commerce by the Clayton bill. They tried to prevent the conspiracies and agreements to restrain the trade by the murder of competition. But Congress has failed in its purpose, because the restraint of trade that exists by varied co-operations working in combination, and monopolistic policies were encouraged to originate and are maintained by the power of the public education on co-operation.

Labor organizations were forced in by a condition created by co-operative commerce. The cases are rare where an actual agreement exists for mutual protection, but it is all done by the public being educated to co-operate. After the public is once educated that co-operation is right, then it is hard to establish a criminal case of hoarding up and monopolizing the wealth. To offest such an evil condition, it is

only natural that labor should organize and monopolize the labor of the Nation.

There is no line by which the public sentiment may be limited. There is no stopping place for such education, and we are all scientifically woven together, direct or indirect, to the full support of co-operation, which restrains trade, distributes favors; which curtails freedom, suppresses individuality, changes the channels of government, increases poverty and destroys competition and thrift.

THE SONG OF CO-OPERATION.

Our country has risen to a plane of wealth,
Our names in foreign fame,
Our children soar to giants of health,
Our character sinks in shame.

When love for money has arrived at the gate,
To conquer regard for the brother;
Causing competitors to co-operate,
Regardless of cost to the other.

Regardless of cost, co-operative labor
Will stand abreast in the day,
Demand big pay and grant no favor
To those who don't see their way.

Regardless of cost, our business men
Will soar to a plane so unjust,
To calmly agree in this land of the free,
To kill competition with the sword of the trust.

Regardless of cost, our legislative halls
Are surrounded by political men
With blinded minds from darkness of the day,
Shadowed by a cloud of co-operating sin.

Competitive commerce and competitive labor are two master-systems to maintain a nation, but they can only exist by support of a real government. Co-operative commerce and co-operative labor are two master-systems to bleed and sap a nation. In union there is strength, but co-operation destroys unionism and builds factions. It is a fact beyond any question that even our greatest and best educated men will reject a progressive principle unless a faction reasonably strong will endorse it. They seem to be educated that some faction should endorse things before they are right. "A principle becomes right through endorsement of factions."

A man with individuality and a competitive spirit will plunge headlong to the support of a righteous principle, and refuse to be tied hand and foot to await the action of some committee, or decision in regular form, by some faction.

There are four governments recognized by the Lord. First, the heavenly government; second, home circle; third, self-control; fourth, political governments. When the home government and self-control partially failed, a political government became necessary; and when it fails and is controlled by factionalism, then all has failed.

It is the competitive spirit that builds nations. It was the competitive Spirit of Christ which turned the heart of the heathen from paganism to light. It was the competitive spirit in every reform movement, and likewise every invention, that has helped the world mechanically, and to which we owe the good and prosperity of the world.

When we compete we help everybody righteously, but when we co-operate we rise in factions, follow fads, dissimilate and indulge viciously in the surplus wealth and on democratic principles that the competitive thinkers and workers reveal and produce.

The individual and competitive thinker is rapidly being forced into the co-operative factional spirit, and thereby the governments are falling to the dictations of the factions.

CHAPTER VIII.

"When They Cry Peace and Safety, Then Sudden Destruction Cometh, as Travail Upon a Woman, and They Shall Not Escape."

The words of the Apostle Paul should ring in our ears with some effective results. "For yourselves know perfectly that the day of the Lord so cometh, as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child (national internal eruption), and they shall not escape." (I Thes. 3 : 2, 3.)

What condition could arise in the world to make that prophecy possible to be fulfilled? None but the spirit of co-operation.

Universalism is termed in the Scriptures as a *beast.* The method and principles, as set forth by Christ, is the only way of universalism; therefore, the conceit of man to think that he can organize the universe, which is contrary to the nature of the *things* being organized, without regeneration through the Holy Spirit of God, is such a monster in the eyes of God that the Scriptures call it a *beast.*

Co-operation is the great seat on which man's universalism tries to sit. It is a shaky seat. It has no law on which to stand; nothing but the law of factionalism, which is a direct contrast to universalism. In fact, universalism is a mock, unless it is real, and it cannot be real unless we are all of the same nature.

Other false spirits exist, but none has the power of destruction like that of co-operation, whose factions will rise and destroy at a time when peace is felt to be most sure.

President Wilson is a man whose democratic ideas are too big for the world. As Mexico rose and slew Madero and his big heart of freedom, so will the world intrude on democracy. *But what will America do?* Those who know the prophetical Scriptures can easily look into the future, and tell exactly the part she is going to play in this world of rapidly changing events. "These are the American principles, American politics. We stand for no others. And they are also the principles and politics of forward-looking men and women everywhere, of every modern nation, of every enlightened community. They are the principles of mankind and must prevail."

We well know that Revelation tells us that the lamb should come up out of the earth and

speak as a dragon. The lamb we understand to be the United States, because she is the only nation that came up out of the earth. That is, she was discovered a new body of land practically not inhabited, only by the savages. She speaks as a dragon, meaning, first, with authority and leadership; second, along the laws of good and evil, which is only the same as that of the character of man, but turned loose in democratic freedom, with the idea that all the world can become a universal brotherhood.

Why are these principles the principles of forward-looking men and women everywhere? The answer is simple. The democratic principle stands for the freedom of its people. In plain words, that is one of the principles of Christianity, but Christianity in part is not Christianity in whole. Christianity in part is Adam's nature exactly.

The point is this: It is impractical to turn the Adamic nature loose in democratic freedom. Especially is this so in universalism, because the natures of men are so different. There are so many forms of nature built on good and evil.

The people of the world are going to make the democratic ideas a farce by mere co-operating factions. They are going to take full revenge on democracy for the many days they have been

kept in obedience by the monarchies. The disposition of man is going to show itself in its inappreciation of freedom.

The following is a quotation from our President's speech in his address to the joint session of the United States Congress, January 23, 1917: "I have sought this opportunity to address you because I thought I owed it to you, as the counsel and associate with me in the final determination of the International obligations, to disclose to you without reserve the thought and purpose that have been taking form in my mind in regard to the duty of our Government in the days to come, when it will be necessary to lay fresh and open a new plan for the foundation of the nations (co-operation of nations).

"It is inconceivable that the people of the United States should play no part in that great enterprise. To take part in such a service will be the opportunity for which they have sought to prepare themselves by the very principles and purposes of their policy and the improved practices of their Government, ever since the days when they set up a new nation in the high and honorable hope that it might in all that it was and did show mankind the way to liberty.

"They cannot with honor withhold the

service to which they are now about to be challenged. They do not wish to withhold it. But they owe it to themselves and to the other nations to state the conditions under which they feel free to render it.

"That service is nothing less than this, to add their authority and their power to the authority and force of the other nations, to guarantee peace and justice throughout the world. Such a settlement cannot be long postponed. It is right that before it comes this Government should frankly formulate the conditions upon which it would feel justified in asking our people to approve its formal and solemn adherence to a league of peace."

League of Peace.

(*Co-operation.*)

Here we have it. This is the great point that the mind of humanity is planning to reach. Universalism via co-operation.

While the nations are shaping themselves to form a league of peace there are other schemes under way that will overthrow the great good that is intended and sought with such seeming interest.

Let us not fail to notice another point is being emphasized during the formation of the league of peace; namely, one nation must not interfere with the internal affairs of another. While the nations are planning to head off the evils of war, the education of man is so shaping itself that the overthrow may be accomplished by a method overlooked.

We have another very noticeable condition that suggests to our minds a serious situation. It is the interpretation of the statesman's duty in the government. An individual is not a governor, but as soon as he is elected to office, he becomes a member of a governing body. He is not a servant, only to the extent as proper governing can be interpreted as being service. As far as our representatives being a servant to do the commandments as handed to them by the factional leaders, is an extreme error.

A representative government is doubtless the best government ever established; if, however, the word government is not weakened by the representative.

Representatives in this day seem to be trying to bring local factionalism into the government. Instead of immediately being converted from individual life to that of a strong member of a governing body, to make and enforce laws

to protect the individual and competitive spirit of man, he takes the rival differences naturally brought about by competition and tries to become a serviceable arbitrator and make laws to reconcile differences by co-operation. No greater erroneous fad and deceptive spirit ever appeared before men. Because the rival differences created by competitors is the fundamental progressive spirit of a nation, it is also the trial, prosecution and conviction of the wasteful, the sluggard and the profiteer.

When we consider it from a natural law standpoint, we can understand that the government is not a servant of the people unless it really does govern them; unless its representatives really look after the nation through protection of the individual and not by co-operating with factionalism.

The greatest and most essential duty of the government is to keep co-operating factions from infringements on competition. If competition is protected by the government, it will do more than all the laws possible in effort to regulate co-operating factions.

A governor on an engine is to regulate it and keep it running smoothly. It is not a servant of the engine, but a governor. The engine supports it, yet it must tell the engine how fast or

slow it must run. Therefore, a government is not a servant of the people unless it really does govern them. It does the people a service by holding them in practical unison.

We would not need a government unless some of us were ungovernable, or so elastic in our views that we cannot appreciate the rights of others. If we all knew how and would live exactly up to the dividing line of our liberty and the neighbor's rights, we would not need a government.

A government is merely a combination of men, selected by us, to decide for us, the dividing line of one person's liberty and the other person's rights. We originally had just such a government, but our people are allowing themselves to become more dissatisfied with the government. Our representatives are elected to office for but short terms, yet we are usually dissatisfied with them before their terms expire, and we are catering more and more to the factional leader.

The Woman, the Woman.

Not in the history of the world have we known the women to serve so restlessly and attempt to shift themselves out of their robes

of refinement and tenderness to step so boldly into the masculine shoe.

Man is the most strong-headed of all the creatures invented by the Lord. He is the hardest to control of any invention the worlds have known, and the Lord knew he would be. Even the planets will obey natural law with far more accuracy. Everything has some controlling or holding element. The locomotive can start the train, but it is not the practical way to stop that train. A political ambition can start a man, but it takes a wo-man to stop him. Most anything can draw him away, but it takes the wo-man to bring him back. The woman is the holding element for the man, but she must hold him in the manner that the natural law prescribes. She must work according to the nature of her calling.

When Adam was overtaken by the angels under Melchisedec after he had departed from the angels' camp, he was deprived of retaining any part or trait of the tender nature, and thus making him solely a masculine or one-way headstrong being. But the refined and tender characteristic was taken and given to the woman.

There was something belonging to the character of man that must be given to the

woman to make her a natural holding influence of extraordinary and lasting power. The two traits of character must be in two people so as to make them operative in counter balance. The character of man is not complete within one person; it must have the woman to be complete. A few Scripture references will bear this out. The first citation is found in the fourth commandment, which is probably looked upon by some as being a mere oversight or coincidence. In this commandment everybody but the wife is told to keep the Sabbath. The reason the wife is not named is because the man and wife are considered as one.

Adam recognized the inseparableness of the man from the wife when he said: "Therefore shall a man leave his father and his mother, and shall cleave unto the wife, and they shall be one flesh." (Gen. 2 : 24.)

The Apostle Paul recognized the man and wife were inseparable: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband which believeth not, and he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your

children unclean; but now are they holy." (I Cor. 7 : 12-14.)

Last I mention is the broad assertion of Paul in Eph. 5 : 23, in which he gives the husband and wife the same divine union as Christ has with the church: "For the husband is head of the wife, even as Christ is head of the church." The foregoing thoughts are presented to show that the character of man is incomplete without the unison of the character of the woman; but this thought we must also not overlook: they must each perform in their own capacity.

He has that domineering or political characteristic that the woman naturally has not. She is that part of the head of the union which maintains the inoffensive or sub-dominant by her consecration, while he has that dominant characteristic for the benefit of organization.

It is the natural consequence for the woman to have the primary legislation and execution of law, but, of course, it is in the minor state. Having the primary work in the formation of character naturally sets her in the highest and most responsible position in producing and maintaining governments (nations). But does this mean that she should go out into politics?

The question is answered in the negative sufficiently by the name, wo-man.

Everything in the world has its own work, and when each and everything does its own work, it will find its hands full. The masculine has something to do. Some part belongs to him. It is that part where it takes power by organization. His organization will naturally carry with it that political taint of which the natural woman is not subject.

She is naturally the diplomatic master of her calling, and does not need to create political traits to discharge her duty. She is the natural master of her husband and children without political intrigue, which stands open to say that she is the master of all, as the world's national foundations are built by the multiples of husbands and children. And she is the master of all at home without going out into a secondary organization.

The woman builds a little nation of her own, but the man builds his government by organizing consent and agreement. It is the spoiled child—the spoiled, selfish grown-ups—that mothers have failed to control and make a hundred per cent efficient, that the man has to control with his government.

The Nation-Wide Hunt for the Bad Boy.

The Boys' Brotherhood Republic has been looking for the worst boy in the United States. They do not want to put him in a reform school or make him a total depravity exhibit. They want to prove that by normal, sensible methods he can be turned into a good and useful citizen.

The above words have been a frequent sight in the editorials of the press of the Nation during the hunt for this bad boy. They wanted a boy one hundred per cent bad, but he could not be found. They finally found the worst boy the Nation could produce, and he was only eighty-seven per cent bad. What does this prove? It proves beyond question of doubt two things: First, there is no human character but what has some principles of good character. Second, it proves that the woman is failing in her calling.

The press editorials declare that the Boys' Brotherhood Republic wants to prove that "normal, sensible methods" can make that boy a good citizen. Who above all else are supposed to have the normal, sensible method applicable to the minor? The answer is, undoubtedly, the woman. If the boy is falling short of being a good citizen, then there is none to blame but the mother of that boy. There are many

bad boys in our Nation today. There are many bad boys who have grown to be men and are still bad, all due to the fact that the "normal, sensible methods" were not applied in their youth.

Where the young man or woman reaches out and begins to embrace the world with their ears dull of hearing and fail to manifest by their conduct that they were reared in a home where the "normal, sensible methods" were used, it is then that some sort of government, organized and maintained by some sort of masculine vigor, is necessary in order to discipline those persons who have retained their childhood disobedience.

All high and moderately educated humanity surely understands to a large degree the feminine trait and calling; but even so, it seems that we are compelled to acknowledge that our national mind is too finite in this hour of rush to appreciate the necessity of preserving this great natural and powerful characteristic belonging only to the woman. Men are compelled to organize a great company, "The Boys' Brotherhood Republic," at a great expense, just to re-establish a simple home principle to defeat an evil, which to the state turns out to be of major importance.

The normal, sensible method of controlling a child is the duty of a woman. Natural law does not tell her to rush into politics and head off the evil boy after he becomes a man, but does say to her to *hold* the man. Hold him down by that method which to her is easy—a normal, sensible method at her command at any hour.

There are a few women in our Nation who are crying for their neutral position to be preserved, and how utterly the men fail when they do not support them to the uttermost.

CHAPTER IX.

Suffragetism the Effect and Not the Cause.

The women are falling from their high calling. They are advocating more and more a departure from their neutral position, and their rush into politics is only an unconscious acknowledgment of their failing condition.

It is characteristic of the Adamic nature, and thereby only natural for us to expect that occasionally a home will develop one so lacking in self-control that sooner or later he will collide with the government; but it is not expected that women as a whole should so fail in their duty that whole nations are sent to rapid destruction by great factions of irrationalists.

There are too many "eighty-seven per cent" bad boys; too many have failed to receive the blessing of the normal, sensible methods in their infancy and youth.

She has failed to perform the duty she owed the world, and now she acknowledges her failure by asking the man for a place in his government. "I have failed to effectively teach my boy how to control and continue to build a bigger self-governing character, and now, my boy, please

let me join your government and try to correct you." She has produced too many bad boys, and now it seems that there is an undercurrent influence deceiving her into the belief that she can correct the error in politics. But she will fail, for there are too many who do not know how to form good government and good character after they have grown to full maturity.

The female is born with a greater resistance of evil, owing to being practically free from the political characteristic; but she is becoming more ungovernable by developing the political nature and abandoning the home life for that of the masculine.

So many people seem to wonder at the Bible for commanding the woman to remain quiet in the church. It is nothing more than a command in conformity with her nature. A church is organized and conducted by the initiative characteristic of the masculine, and as the church grows in numerical strength the political character becomes stronger and more conspicuous, exalting itself more and more. The dictating personnel of the Bible did not want the woman to develop a political nature; therefore every precaution for her has been used.

She has an instinct power of her own of higher order than man's organization. She has

a power that will throttle and control even the head of the greatest of organizations, and when she develops a political characteristic she loses that instinct power.

The instinct of woman controlling the man by the works of his imagination is an undeniable trait, an unchangeable fact that cannot be destroyed without minimizing the purpose and neutral power of the woman.

A man must imagine his wo-man (wife) to be greater than he is, and that imagination must not be self-created. It is her duty as a woman to keep that imagination to its height by her consecration and instinct power. She must not become subject to connection and minutely associated with the common elementary fragments of the masculine's routine in commercial enterprises, common labor, political fads and governmental positions.

When the woman loses that instinct power we lose the preservation of the sacredness of passion, and when that is gone, passion quickly develops into an evil, reversing us to the animal, with the loss of the dominion of the earth.

No world-wide movement makes a more authoritative announcement of man's loss of the right to reign and rule the earth than that of the rush of women into politics. But, as con-

cerning the authoritative and governmental positions, it seems that the great master of evil is working in the usual undercurrent manner, obviously to make things as destructive as possible, yet prolong the suffering with confusion. He is pressing the masculine out of reach of the authority of the woman, so to speak.

She has been allowed to believe that (after having failed as a whole in the delivery of the boy) she can rush into politics and correct her error. Of course, if governmental powers were not changing their channel, she might be able to get in power and, in a measure, possibly be able to right the wrong. But the present day politician interprets the government a servant to the people. He really means to do them a service by governing them; but they are going to take advantage of it and make the representatives do as they are told. Of course, right will be according to might more than ever before. The greatest and most influential factions will rule.

The people becoming a mass of co-operating factions, electing leaders to the heads of the different factions, and the personnel of each faction backing each factional leader instead of the representative government; thus the representative government will be in a secondary position, and it naturally becomes a servant to the dictation of the factional leaders.

The most strongly represented of the factions are co-operative commerce and co-operative labor. Competitive commerce and competitive labor are naturally supposed to be represented by the government, and, as we see, they are dying daily; so must we also easily recognize that the executive power of the government is dying daily, and our highly prized representative form of government, "by the people and for the people," is just as rapidly becoming a thing of the past. Any chain is no stronger than its weakest link. The government has become a secondary position that the feminine sex can fill. In just a short while we will get along just as well with the women in congress, as there will be plenty of masculine factional leaders to tell them what to do.

The factions are going to ignore the government more and more until we are drawn into the most destroying conflict the world has ever known. A nation fighting a nation is not half so destructive. The women are being drawn out of domestic life and are doing most all kinds of work that the men do. They are taking up the government positions, and, when the people go into factional wars, the women will be clubbed and shot down in the streets.

The only time of note that the woman has

ever entered the leadership of the house of Congress to control the adult by a general law was during the Adamic reign at the capital known as the Garden of Eden. Her name was Eve, and the record says that the government fell. We must remember that Eve was the best educated woman the world has ever produced, for she was a graduate under the angels of the Lord.

The Scriptures tell us that these things happened a foretime for our admonition, so it is time for us to take heed that the women are not for governmental positions. They must confine their efforts to the formation of the character of the minor; then political governments will take care of themselves.

The women had better remain in their natural position. They had better stay within their calling and do the things most natural, for we help most effectively when we do our own work most efficiently. If the women fail to stay within their own calling, a tearing down will be the result, just as sure as four from ten leaves six; in fact, either of them is a mere respective form of mathematics, and the one is no more accurate than the other. If she can not control the masculine in his minor state, she will certainly fall far short after he has run wild twenty-one years.

God had to personify the natural laws to be able to create the heavens and the earth. Christ had to personify natural law to be able to redeem man. The definition of the building-up and maintenance power is the proper laws personified.

The Last Thread.

The masculine's holding element is about to let go. The woman has been the unyielding statue to brace and support the human being during these thousand years of trial, not only laying and relaying characters, but replenishing the physical waste due to deterioration from sickness and death. She is about to surrender her particular calling, and allow the human character to be dynamited by the factional and co-operating evils.

So successful has the great master of evils been in sowing the seed of co-operation that most every element or class is in such a chaotic condition that strife is breaking out in every little by-pass in the earth, which is due entirely to us not realizing that we are in the world to attend to our own calling. If the woman will attend to her own business, the governments can easily take care of themselves without further co-operation. If she neglects her busi-

ness in the world, all the co-operation she may offer will not right her wrong.

To the government, she is its only hope for maintenance of morals; but she must act according to natural law. God has likewise placed the woman as a symbol of His church. She is to hold up the standard of the infinite chain of temporal law for earthly governments, and thereby become a symbol and a connecting thought, directing the attention to that great infinite chain of eternal law as advocated by the church.

Jehovah will endorse the infinite chain of temporal law for earthly governments just as readily for the welfare and prosperity of the worldly people as the infinite chain of eternal law which is set forth for the clear vision of those called and elected to eternal life.

The wo-man was God's only plan to keep the earthly governments to a high standard; and, of course, the church, symbolized by the woman, was to shadow the standard for the heavenly kingdom. The wo-man is non-political and the church is supposed to be non-political; therefore she is a symbol of the church. She is in the world to maintain the standard of purity for earthly governments, the same as the church is supposed to set forth

that standard in the coming kingdom of God. Each of them must perform its duty by the standard of law natural in the case—the church by the power of the Holy Spirit, not political; and the woman by the womanly spirit, not political.

The Lord gave her the superresistance of evil, and likewise the primary details in laying the foundation of human character; so, then, it naturally falls to her to have the title of being the symbol of the church. As concerning the world, then, naturally the woman has for time immemorial been in her natural and proper place. Seemingly to prove that the political part in earthly governments was not her place, the angels seem to have demonstrated its failure in the Garden of Eden. But, in the evil of the last days, when destruction is determined to rule, the master of good and evil has found it easy to create attractions, and thus lead her away from her duties in building the human characters, which she alone can do.

In organization there is strength, and governments are endorsed by the Lord; but when the situation becomes so defiled that the women co-operate with the men in industry, in politics, in common labor, the church co-operate with God, and the governments with the factions, the

times are ripe for the climax. There is no leadership, no authority, no discipline to a higher order, but everything running wild under co-operation or political trading. They forget how to serve, and the sweet virtue of discipline becomes the essence of abomination.

Because God declared that He is not a respecter of persons, they convey the interpretation that He is not a respecter of character; they think that He has destroyed the law of classification, and thereby made everything equal, regardless of the importance and value of law and character of things.

Humanity day by day seems to overlook the importance of classified law, either temporal or eternal, and, as time rolls on, some important laws are minimized and some unimportant ones are maximized; and then whole links of good laws are extracted from the infinite chain and cast aside.

Co-operation is not help, it is not service, it is not organization in the true sense, but a varying system of factionalism from the mild to the extreme of guerrilla war. Co-operation is that class of education which first creates the segregated districts by trying to feed that low and vicious lion known as the "necessary evil," whose meat must come from the virgins of the

land. It then increases the evil by eliminating such districts and scattering the defiled and vulgar roots out into the more virgin soil of society, where these vulgar and undermining evils can be shed broadcast into the land and associate occasionally here and there with our pure women. Under this fad of co-operation the governors and statesmen become mad with freeing criminals, who have supplied their hunger for murder at the expense of the lives of law-abiding citizens; it is loudening the voice of the suffragette and hushing the voice of the mother, honoring the ignorant and unlearned with political recognition equal to the wise and educated; all of which are bad links of law on a sure mission of destruction, because it is a known fact from natural law that an evil root should be cleansed before set out in new and virgin soil.

We think our Nation is Christian because we co-operate in these fads; we cry out, "Our God is with us," when, in truth, we insistently break the infinite chain of law that gives us a right to exist in peace as a temporal power, saying nothing of the miss of the mark of the higher calling of God in Christ for the eternal existence promised those who believe.

God is not a respecter of persons, but He is of character. The character is judged by the mere works set forth by it, and when it shows forth to be in the unredeemable state of evil, then the personnel of that character falls.

Co-operation seems to be head-bent on the destruction of the individuality of man. While unity is one of the principles of Christianity, so is individuality just as distinctly essential, and one should not be advocated to the exclusion of the other. In fact, perfect unity is founded and maintained on perfect individuality, and with the loss of one we suffer the loss of both. Each of these great features has its distinct place, and when co-operation destroys individuality, it has thereby destroyed perfect unity, and substituted factionalism.

The individuality and calling of the women must not be taken away. She must remain in her place in the world, for her place only can she fill. The church must likewise hold to its own individual character, and stay out of politics, even to the advocating by strict teachings the complete death of the political characteristic. When these two great powers return to their proper place, the nations can possibly be raised to a higher plane; but, in all probability, the time has come and the fall is sure.

CHAPTER X.

What Church Is God's Church?

This question has been asked by the consciences of many persons: *What church is God's church?* Many things can be written on the subject, yet enough has already been said in the Bible to settle the question, if people were interested enough to study. "There is no royal road to geometry," an educated man once said to a ruler. "Study to show thyself approved of the Lord," said Paul to Timothy. We must study to find the answer to this all-important subject. Evidently belonging to a church will not save or destroy us. No, that is not the thought. But, if we know the character of the church which God endorses, then we will be more able to distinguish the infinite chain of knowledge to which God has been so faithful as to endeavor to elevate us. Then, what shall we study? The answer is law. We must study the law of the Bible.

It should be interesting to note that God deals with a lawful people. It is only natural for Him to claim close relationship with those who endorse His infinite chain of law—a law without a break; without the breach. "For I speak to them that know the law." (Rom. 7 : 1.)

We may get more convincing evidence on this subject by reading Luke 15 : 8, 9: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me, for I have found the piece which I had lost." The woman is a symbol of the church, and we should study what the ten pieces of silver mean. They are her character in ten characteristics, each one a pure and natural law, a link necessary in the infinite chain. The words of the Saviour merely tell what the disposition of the church should be with reference to that law of ten links.

To properly understand this parable, we will recall some Jewish laws and customs. It seems that they had a custom of giving their young girls an endless chain of ten pieces of silver, similar to a necklace. This represented her virgin character, and made her a symbol of God's church that is identified by the ten commandments. If she lost one piece of the silver, it signified that she had broken her infinite chain of purity, and this made her ineligible to marriage, as well as depriving her of the pleasure of much home authority and advantages. It

did not make it impossible for her to marry, but her marriage was not acceptable to the church and Jewish society. She could marry one of her countrymen, but she was looked upon with much more disfavor than we look upon a present-day fornicator's marriage. Her husband was privileged, if not religiously bound, to deprive her of the authority naturally accorded the wife. When she lost one of her pieces of silver, she, of course, sought diligently until she found it, and the natural joy which followed would prompt her to call her neighbors to rejoice with her.

We may recall the fact that the character of Christ was the law of God. (St. John 1 : 1; I John 1 : 1-3.) He was born in the earth to live that law. God had always lived the law, and, as a natural result, He is a master. He then overshadowed Christ with angels until he lived the law, and was delivered on the cross to pay the death penalty that it demanded for others who had broken it. The Lord united with Christ through the law, and Christ also became a ruler, or, as more commonly known to us, a groom waiting for His bride, the lawful people of the earth.

A bride is a people who recognize the infinite chain of law—those who will not accept a doc-

trine in which has been welded an unnatural law or weak link.

We must also recall that the Jewish ceremonial laws were typical of a matrimonial law or marraige. Through repentance for breaking the ten commandments the ceremonial laws were a kind of a necessary ceremony the Jews passed through for the atonement of those sins. But since Christ came and the veil in the temple was rent in twain, there has been a change of ceremony for the uniting of Christ with the bride. The ceremony is made plain in the Bible, and in the last chapters of this book.

The woman could be married without the ten symbolic characteristics of purity, yet she was considered to be living in adultery. Still, she could have the entire ten, and be eligible to marriage, but not married. The churches that are not endorsing the entire ten commandments are by self-indulgence joined to the name of Christ in the same sense that the Jewess, having her broken chain, was married to the Jew.

The church of the Jews was the intended bride, waiting for the Groom, but when He came He upbraided them for their false pretense of living the law and the mock ceremonies. This offended the intended bride and she rejected the Groom and refused to repent. The Groom then

departed into a far country, but He promised the few that He would not leave them comfortless; He would send a comforter. It seems that the bride became stupified over her rash act of rejecting the Groom, and for a time she slept. When she aroused she found that one of the ten links was missing from her chain. She found it dark and therefore necessary to light a candle and seek diligently till she recovered the lost coin. But note that after she finds the coin, she is only eligible to marriage; she is not yet married. The Groom must come again for the marriage to take place.

She sought diligently till she found the lost coin, and when she found it she rushed out to call the neighbors to rejoice with her. This woman is the church who knows God's law, the unbroken ten commandments. These people, the remnant of the converted Jews and Gentiles, swept the Bible from cover to cover until they discovered the jewel that had been lost, and when they found it they rushed out into all the world to call their neighbors to rejoice with them.

Now, what church has something that is holy and pure, made so by the act of God, which has been extracted from the ten commandments? It is the church with the gift of knowledge of the law — that Sabbath of natural law; the

Sabbath that God instituted back at creation; the only day that has ever been made holy by a holy God. The ten commandments were torn in two by the people who still clung to the fallen nature of Adam, and they tried to patch up the breach and put in a Sabbath day of their own.

It has developed almost into a proverb that the official Head of the Laodicean church has no religion but its Sabbath. But this is due to the natural rejoicing that follows the finding of something precious—something that you once owned and lost. The Saviour said (Luke 15:7): "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." It is only natural to rejoice more over that which has been lost, and found, than over that which has not been lost at all. Their extreme rejoicing over the Sabbath is one of the additional signs of the accuracy of natural law and the divinity of the Saviour in such law.

This parable virtually forewarns us that the official voice of the tribes of Israel will search the Scriptures until it finds the lost jewel that has been torn from God's law, and then they will rush out with great enthusiasm in an effort to get the world to rejoice with them.

It seems that for seventy years the heads of the Laodicean church have done this thing. But even though they have the ten commandments, they are only in line for marriage with the Groom. The Saviour appeared before in person, and rebuked the bride for pretentiously living the ten commandments. Matthew, fifteenth chapter, more particularly the seventh and eighth verses: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."

The church of God will have to be rebuked this time as before, but He will not do it in person. When He comes His reward will be with Him to give to every man according to his works. (Rev. 22 : 12.)

The Work of the Holy Spirit.

In St. John 16 : 8-11: "And when He (the Comforter) is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the Prince of this world is judged."

"*Of sin.*" The world needs rebuke, because they do not believe that the Saviour came to give endorsement to the infinite chain of temporal law that, after careful obedience to the same, the nations would be protected from the destroying factions.

"*Of righteousness*, because I go to My Father, and ye see Me no more." The Saviour is not here with us to personally guide us and prevent law messengers from becoming self-confident while they are trying to keep a law. But they must know that there is something more powerful than a person, namely, the Comforter, the only messenger who can properly convert the person into the righteousness of the law.

"*Of judgment.*" The judgment of everyone takes place from his works in the earth, and from his own words.

So God's church will be rebuked just before the second advent of the Saviour. They will be rebuked by a specially called messenger of God. Those who accept will be rewarded when He comes; they will be called to stand judgment on their own doctrines and own words.

CHAPTER XI.

The Book of Revelation Foretold.

We must now get interested in the following Scripture:

"There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kindgom." (Matt. 16 : 28.)

"There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9 : 1.)

"There be some standing here, which shall not taste of death, till they see the kingdom of God." (Luke 9 : 27.)

It is the popular idea that this prophecy was fulfilled at the transfiguration on the mount some six days later. In calling attention to the fulfillment of this prophecy of the Saviour let me first cite the fact that no one of the three records include all of those present. Peter, James and John were present when the Saviour made the forecast. He evidently referred to some particular one of the group—as much as to say: "There be one in our midst who shall

not taste of death," etc. It will be remembered that the trio were all present and virtually had a part in the transfiguration.

The wording of the three records is different, and all could not apply to the transfiguration; therefore, a fulfillment that would suit the wording of any one and all of the three records is the one for which we must look.

Not only following the transfiguration on the mount, but after the resurrection of the Saviour, we find this conversation took place between the Saviour and Peter: "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." "This spake He, signifying by what death he (Peter) should glorify God. And when he had spoken this, he saith unto him, follow me." "Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth Thee?"

"Peter, seeing him (John), saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou Me. Then went

this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" (St. John 21 : 18-23.)

This conversation evidently is convincing to any human mind that neither of the three men understood that the transfiguration was the fulfillment of the prophecy. Peter's inquiry and Jesus' answer are both sufficient evidence that they understood that the prophecy was directed to John, who was then present. Jesus knew that Peter was referring to the prophecy of John, and understanding the condition of Peter's heart he made the curt reply: "If I will that he tarry till I come, what is that to thee? Follow thou Me."

The prophecy has been fulfilled, but not at the transfiguration. I suppose that the Saviour did not care to tell Peter that He was going to place in John, by vision, all the things that were to transpire between that day and the day of His second advent to the earth. It was not the hour for it to be revealed. For them to know just the amount that the prophecy outlined was sufficient for that day. It was written for us in our day.

The day the Saviour made the prophecy He knew by faith that John had been selected to see by vision and write the book of divine Revelation, a book that has no doubt told every important universal event in the last dispensation of mortal man, even to the destruction of the wicked and the setting up of the kingdom of our Lord and Saviour, Jesus Christ. As Jesus forewarned that John would see all the future events by vision, it makes the book of Revelation a double prophecy.

For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. (Rev. 22 : 18, 19.)

It will be well for all of God's people to take strict warning from these words, as the message is to those who read it. There are very few who are going to read it unless thay think they are His children. Do not overlook the fact that God is talking to His people—not one, but all. "As many as I love I rebuke and chasten, be zealous therefore and repent." (Rev. 3 : 19.)

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18 : 4.)

Therefore, the book of divine Revelation is a message of condemnation to some people and one of redemption to others. If we take the position that it cannot be understood, or is not meant for us, then it is a message of condemnation.

It says, "We must not take from." Now, suppose I should deny that the Laodicean message in the third chapter is to me. Then I am taking out one of the most beautiful interpretations that God has ever made to man. He there loves me sufficiently to warn me on my way, and, if I pay no heed, then I am taking out part of the book so far as I am concerned. God will be compelled to take away the blessing that is there promised.

CHAPTER XII.

What Are the Keys to the Kingdom of God? What is the Door to the Kingdom? What is the Stone on Which the Foundation of the Church Stands?

These questions are all answered from the Scriptures, literally and according to common sense. Christ said that He is the door to the kingdom. (St. John, tenth chapter.) The key must be the instrument that unlocks that door of the Christ-life. The world has been submerged by the idea that Peter has that key and has gone to heaven with it and is there guarding the gate to admit and reject whom he will. The very thought is seriously erroneous.

THE LOST KEY.

The world has long believed
That Peter has ever sat
With the Keys and watching
At the heavenly gate
To read the judgment
To the souls who came
For a home that belonged
To their Christian name.

The error has long been
And the deception is great,
For the souls have failed
To reach the golden gate.
Alas, it is very sad,
For they seemed not to know
That the Key had been left
In the great earth below.

It was given to Peter
Who left it down here
To assure us that Satan
Could not interfere
With the children of God,
Who will not be lost,
For the Key was given
In the Pentecost.

Christ is the door. The Holy Spirit is the key for the opening of that door, and the things revealed by the Holy Spirit is the stone foundation on which the church stands.

"Blessed art thou, Simon Bar-Jonah, for flesh and blood did not reveal it unto thee, but My Father which is in heaven. And I say unto thee, thou art Peter; and upon this rock I will build My church; and the gates of hell shall not prevail against it. Then He charged His disciples that they should tell no man that He was Jesus, the Christ." (Matt. 16 : 18-20.)

Christ was not talking about building His church on Peter, nor on any stone likened by

the name of Peter, but He was referring to the revelation made to Peter. The fact that He charged the disciples that they should tell no man that He was the Christ was significant that He was depending on the revelations made by the Father through angelic agencies.

There were three distinct features in the Saviour's statement: First, the revelations were made by the Father. Second, the church people will stand on a revelation, and the gates of hell cannot prevail against it. Third, the disciples need not tell anyone that He was the Christ, because the Holy Spirit had the power to reveal to any He chose. The apostles may preach the gospel, but they cannot reveal.

The heavenly Father has the required number of angels working throughout the earth. They have His plans and instructions to carry out His will in just the same sense as we have the Bible. Of course, they are on different missions. Melchisedec and his assistants were here on a mission of material creation. The angels at present are on more of a reform mission; creating new character (new to us). Every soul is visited personally. Close angelic investigations are made of each person, the situation and circumstances are fairly considered, and, whether his position be great or small, his knowl-

edge be much or little, the person is given a fair and square trial according to righteousness.

If the person be one who will accept the character of Christ, then he is given a certain amount of overcoming power and revelation. If he accepts all that is revealed to him, the result in the resurrection will be accordingly as those who had much and accepted it.

We are all lost, who are lost, on rebellion or refusing to repent on just one sin. That sin is a sin unto death, due to rebellion. There is but one sin unto death for each person, and that sin is one of rebellion at a time when the angel of God labored with him or her the last time.

We have churches, we have evangelists, we have teachers, preachers, apostles, prophets, etc., but this is not necessarily the primary means that God uses to reach a people to bring them to their duty; it is more likely to be the secondary means.

When any of the above are sent into a land to persons, it does not signify that they are forerunners. It is more proper to interpret it that the angels of God have already visited that place.

For various reasons, and because men fail to distinguish the difference between the voices of good and bad angels, the angelic messages are rejected, and then, through the long-suffering

and forbearance of God, those persons who did hear and understand the voice of God are commissioned and sent to those who have rejected, or are questioning under difficulties.

The different gifts are set to work in the church. Prophets work, teachers work, miracles are wrought, healing is done, unknown tongues are spoken, *i. e.*, unknown to the speaker, the gift of interpretation, works of faith, and all other gifts, as well as helps and governments, are used to awaken the earth's personnel to the sureness of the existence of God and His mercies, by warning beforehand of the impending dangers. As one accepts the message that he hears from the workers of his own flesh and blood, then the way is again opened for the angels of the Lord to return to that soul and work personally, giving him the revelation with inspired power to become a demonstrator of one or more of the gifts if he yields.

The Bible is more of a messenger in a prosecuting form than that of a redeemer to the beginner or converting man. It does not become a message of redemption until the filthiness of the flesh is virtually destroyed. Until that time the evangelists, preachers, teachers, apostles, etc., are virtually prosecuting attorneys. They should preach the word in its literal meaning, let it convict and convince whom it may.

It would be useless to preach the word to a righteous soul; the Saviour did not come to save the righteous, but to call the sinners to repentance; therefore, it is more than useless, and time wasted, to preach a sermon to an audience that harmonized with the mode of life practiced. The act itself would be inconsistent with the cause.

If a sinner's attitude is such that he acknowledges condemnation on his part, and voluntarily comes to judgment, then he places himself so that Christ, through the angelic representation, can deal personally with him.

There is no attempt made herein to suggest at what stage the angels begin to make revelations to people, because they do this entirely according to the tension of the sensitiveness of the person; but one point should be made clear: There are evil angels at work who have good points of argument. Good angels pursue every known method to convert and convince the person while there is yet mercy. They make particular effort to follow every method in detail; to give every person a fair chance which will prevent the unfair angels from accusation of neglect. As Adam and Eve, together with all other characters of biblical denomination and fame, had access to and were educated by angel teachers, so it is with us.

CHAPTER XIII.

Christ Interrogates Peter.

Whom do men say that I, the Son of Man, am? Some say Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. But whom say ye that I am? Thou art the Christ, the Son of the living God . . . . And I will give unto thee the keys to the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

This might be said to be one of the seemingly hard things of the Scriptures. It seems very, very improbable that God would give power on earth for one person to bind another so strong that it would affect him in heaven. It is not difficult to see that many people are imposed upon by officials of churches only because of their false understanding of the Scriptures and justifying themselves by hiding behind these statements. But it happens that God knows what He is doing when He issues such statements. They serve a double purpose, as we know that the wheat and tares grow

together until the harvest, and that binding in earth really does take place, and it is done in a two-fold manner.

When God revealed to Peter that Jesus was really the Christ, the gates of hell could not prevail against that revelation. Although Satan desired and did sift Peter, the hellish spirit did not prevail. At the crucifixion of the Saviour the devil temporarily succeeded in getting Peter to deny Christ, but Peter later repented and the revelation prevailed. The same Holy Spirit who revealed the Saviour to Peter stood by him in the later trials and saw to it that the revelation should prevail. It is through the work of the Holy Spirit that judgment is made against some other person. The Christian does not bind anyone on earth with any thought or voluntary work or words of his own, but the opposing person is bound at a time, probably, when the Christian is not necessarily personally offended in the least. The Holy Spirit taketh hold on him and causeth him to speak the binding judgment against the offending brother; and even more so, for in many cases the offender actually is allowed to speak the words of his own judgment. It is the case that persons are measured by their own words.

From Adam until this day the political spirit has entered the church; more for the reason that church people fail to realize that the fundamental principle of conversion is the death of the political characteristic. The leaders will claim, to a more or less extent, that their church is clear of political methods, but not a church since Adam has at all times been clear of the binding spirit framed after the ordeal of the political nature of man. Criticism is not judgment; but church people, organized into church councils, executive committees, etc., vested with power of organization to pass judgment of varying degrees on the individuality of their subjects, is wrong, even from the humane or democratic standpoint, saying nothing of the broad principles laid down by the Saviour. It is the Holy Spirit in the world carrying out the plan of God, Who renders the results of judgment so pure, unerring and absolute. Not even in the smallest instance of life can the evil prevail to any damaging degree against those who receive the revelation direct from God in this prescribed and ordained manner.

The Promise.

The promise of God is one of the most essential virtues of the Bible that is misinterpreted and misapplied. It is here mentioned to

get a connecting thought with it and the interrogation of Peter.

There are so many things that can be claimed to be the promises of God that we are liable to overlook the fruit-bearing feature of it.

Whom will the Holy Spirit bind on earth and in heaven? This question comes bearing directly on the ordinary person who commits no extraordinary or special offense. The answer is found in treating with this phrase: "If we confess our sins He is faithful and just to forgive us of our sins." A person who will not confess a sin—one that God says is a sin, and one that is brought to the attention of the person by a representative of God—is one who will be bound in the earth; that is, the binding judgment will take place on the earth and the record sent to heaven.

The Scripture was not fully quoted: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The last part of this scriptural reference is one of the most essential features of the promise of God. The person who would neglect to get action on the last part of that promise will do just as well not to attempt to confess his sins.

"*And to cleanse us from all unrighteousness.*" There are many people who are always crying

out, "Lord, forgive me of my sins," but there are very, very few who know the mountainous importance of relying wholly upon God for the *cleansing* from sin. People try to keep a law after they have confessed their sins, and many think they are, therefore, righteous, but they are going to find themselves to be mistaken. Others see that there is no righteousness by keeping the law, and they thereby cry that the law is abolished and non-effective, and they likewise fall into error. Law is to be kept; but it must be done by a gift from the Holy Spirit. No earthly man can distinguish by his knowledge the man who keeps a law by power of inspiration and the one who is keeping the law by his own method, convictions and strength. This is why that judgments cannot be passed by men, church councils, executive committees, etc. The persons possessing the gift of discernment are the ones to judge when judgment is passed, and they must be inspired by the Holy Spirit.

But we must get back on the important part of this subject, namely: The neglect of holding to God to *cleanse us from all unrighteousness.* Two will be grinding at the same stone; one will be taken and the other left. Two will be in the field together; one will be taken and the other left. This saying is found in the twenty-

fourth chapter of Matthew, which shows that two people, keeping the same law and doing practically the same things, one will be saved and the other lost. One confessed his sins, and by the power of faith influenced God to cause him to keep the law; while the other confessed his sins, then started out to keep the law; consequently one was taken and the other one left. The one who depended on God to give him the righteousness, as well as to give him forgiveness, is the one who will be taken.

Their cases are very well explained by the parable of the Ten Virgins, brought out in the twenty-fifth chapter of St. Matthew. Five were wise and five were foolish. Five were foolish because they thought they could co-operate with God in the salvation of their souls; because they had no oil for their lamps they were rejected in heaven. They had been rejected in heaven because they were foolish enough to believe that they could confess their sins and be forgiven; then keep a law and be righteous. On this account much darkness exists in the world, much sickness; much cloudiness of the mind remains, much binding and judging by church councils who have their political characteristics yet in its full-grown state.

We are not wise if we overlook that all-

important thing that the body must be cleansed by the quickening power of God. How foolish it is for a person to try to keep a righteous law in the defiled body? How foolish it is to try to keep new wine in old skins? It is essential to expect God to cleanse the body or we cannot expect the sins to be forgiven. The body will not be cleansed unless we look to Him for the cleansing in the same confidence and faith in which we look to Him for the forgiveness of our sins. When we look solely to Him for cleansing, then overcoming power is easy and becomes a common fact in the momentary events of life.

There are two distinct ways of living a law: One is by faith and the other by a belief—a feather of faith or a trembling belief; again, a happy faith or a cowardice belief. Which have you? There is decidedly a difference in faith and belief.

To live up to the demands of the law by a trembling belief only gives a temporal reward. But to live it in a happy faith and clinging to the sure promise of God to cleanse will eternally reward. The Saviour's words to Peter: "And I will give thee the keys to the kingdom of God, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," is ful-

filled by the gift of the Holy Spirit. And He does any necessary binding.

A Trip Through the Garden of Christian Experiences.

I can explain the personal work of the Holy Spirit by relating the picture once given in a parable at a Sabbath school.

The Christian experiences were likened to a field with the many miry, marshy places and holes of all kinds. The Bible was likened to a sign, and the different laws were likened to sign-boards in the field. The home of the Father was pictured over in the center of the field, and it was said that we could reach the home of the Father by walking into the field and watching the signs. The parable-giver seemed to think that to enter the field was an ordinary undertaking, and with self-determination success was sure.

The Bible is a big book and full of big moral ideas, and no man can follow it and enjoy the full merit thereof unless guided, as was Adam and Eve, Christ, Paul and others, by the angels.

Mental telepathy from the angels unto men, or from angel to angel, is an ordinary and daily experience; therefore it is no miraculous thing

to feel and know that angels can speak the teachings to us at all times, day or night.

When we enter the field of Christian experiences we must first recall these words: "What man among you thinking to build a tower would not first sit down and figure up the cost?" Do we ever sit down and figure that when we enter the field that it means a death? It really means worse than a physical death. When a person is really passing through a physical death the time is very short, and that person usually resigned to go. But not so with those who are dying characteristically. The old character struggles daily against death, and each successive characteristic usually dies just as hard as the first one.

There will be many who enter the field and begin to read the signs and still fall far short of reaching the home of the Father. They will apparently read the Bible with the same care and earnestness as others who succeed.

What really keeps them from reading the signs aright can be answered by referring to the fact that they entered the field on a confession brought about by cowardice, and thereby failed to grasp the blessing of a faith that would bring about a cleansing. They would not accept the fact that it was up to the Lord to cause them

to do righteousness. They refuse the Key to the Kingdom—the Key that unlocks the door to the Christ-life. "These are they that keep the commandments of God," but, alas, they fail to follow the rest of it," *and the faith of Jesus!*"

When the Saviour left the world and ascended to the Father, He promised that He would send the Comforter, Who would guide us into all truth. This is the promise of the Father, and through this medium we get our cleansing. The forgiveness of our sins could be done by order of the Court from the judicial bench in Heaven, but the cleansing from unrighteousness must be done here, and, of course, it is up to this personal representative of God to do this, as He is sent here by the Father and the Son precisely on this mission. The Holy Spirit, being on this mission, automatically becomes the Key to the door.

If we enter the field without the Key, we will be the ones to whom this Scripture will apply: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a theif and a robber." (St. John 10 : 1-3.)

The Key was promised to Peter. It was fulfilled at Pentecost. Peter was in charge of the meeting and was first to receive the Holy

Spirit. Therefore, the Key is the Holy Spirit, and any seeking admittance into the holiness of being cleansed and doing righteousness of God must tarry until they receive the Baptism of the Holy Spirit. (Acts 1 : 8; Luke 24 : 49; St. John 16 : 7.)

When we enter the field it is necessary for us to enter on something more than a belief brought about through fear (cowardice). It must be an earnestness that will yield our souls to God and allow the death of the old character.

While on the journey through the field two heavenly-bound candidates discuss the minor sins. One of them said: "I do not use coffee. We do not believe it is right to use coffee. Neither do we go to the theater, for the church doctrine does not approve of it." The conversation naturally continued for some time on the little idle sins. Each time the first speaker made it plain that she thought it was proper for us to quit our sins. Finally she said that sometimes she longed to do those things, but she just forcibly put them out of her mind.

The conversation naturally drifted around to where the first speaker wanted to know something of the second. "Do you commit this certain sin?" "No." "Why?" "Because I do not want to. I would use coffee if I wanted to.

I would go to the theater if I wanted to. I would dance if I wanted to. I do not demand of God to *help* me quit these things. I merely confess them as sins, and my *demands* were along the line that He take them away."

Now which do we consider the *real* Christian? The second speaker. The second speaker has nothing to boast of, because she did not co-operate with God; He did the cleansing; there is no rewards for works; eternal life will be a free gift. God gave the righteousness; therefore He gave the eternal life. But the first speaker has something to boast about, because she has done something; she has paid full price for her righteousness, and if she were translated, or resurrected, her eternal blessing would have been bought and paid for by her. The gift is destroyed. The second speaker did righteousness because she *wanted to*, and she did not *want to* until God changed her real nature.

CHAPTER XIV.

"Except Ye Become Converted, Ye Shall Not Enter the Kingdom of Heaven."

The Saviour has expressly spoken and said that unless we become changed from the human political spirit to that in the class of the Holy Spirit of God we cannot enter the Kingdom of God.

Many people lay claim to the fact they have been converted into Christianity. Some even believe that they have been converted in a day, or at a revival. Can we be converted in so short length of time as a day? We can change a principle in a day, but the character should be of many principles. If God created man in one day then it may be possible for our characters to be changed in a day. Even in creating the first man it would not be as difficult to educate him into a perfect character in a day as in this case, because we have the old character to unload before we can take on the new. There is no mystery about converting the human character, since the law of time can be taken into consideration.

Iron, we convert into an engine; rubber, we may convert into a tire; wood and iron, we may convert into a wagon wheel. Time is one of the laws necessary to make implements of useful and durable nature.

We can start a character on its road to a change in a short time, but it cannot be completed, made moral and of a long durable nature unless the old characteristics are beaten down by the hammer of experience and slain by daily re-surrendering them to the altar of sincere confession to God, in the name of Jesus, from the secret chamber.

It will take some time to cross the field of Christian experiences; if so, it will evidently take longer than a day to be converted. There are many difficulties, tests and trials through which the candidate must pass, which is for unloading the old nature. These terrible experiences are not the price of the new character; the new comes free and easy; but it's the price we pay for unloading of the old nature, which would not be if that nature did not cling to us and resist death.

It is not lowering the name of the Deity to infer that it takes time; neither does it imply weakness on His part. But it magnifies Him, and suggests consideration on His part for the

personnel of the dying character. Getting the person to agree from moment to moment to the death of the old character so the new character may grow absolutely requires the law of time.

It has been proven over and over, hundreds and hundreds of times, that people start out in the effort to a Christian life and turn back. The fact is plain to be understood, for they come face to face with some portion of their disposition that they refuse to sacrifice.

There is one place where briefly the refined state of a converted character is given: Gal. 5 : 22, 23. These nine traits of character are given. Then it closes by saying: "Against such there is no law."

There is a law against the converting entering the new earth, but the converted, or those with the fruits of the Spirit, against such there is no law.

By considering the fruits of the Spirit in their order, we can see that one cannot be converted into that character in a day. Suppose we take an imaginary human character and convert it into this moral state by theory. To do it in this theoretical manner it will be necessary to strictly work lawfully.

In naming them in their order, we find love the first mentioned, and we may conclude that this word love is used to mean a part and not the whole. We will omit love for the present, knowing, as we do, that it embraces the broadest scope of the field of character, and as used here evidently it is a part, because if it were used to mean the whole then the last eight fruits would not be mentioned.

The English vocabulary is too stinted to explain this with ease, so it will be necessary to create a new word. We may find what we want by defining fear and applying it to our case. There are two kinds of fear; one belongs to unnatural law, and the other to natural law. The fear to do a thing because of the punishment as the result is the "fear" that belongs to unnatural law. Fear of mistakes and errors because of the admiration of the right is the "fear" that belongs to natural law. The latter we shall spell "f-e-a-r-e," so we may keep closely to our subject. "Feare" is one of the primary essential elements to begin the manufacture of Christian character. Like any of the other fruits, it is an essential part to make the whole. The whole character of Christ could not be perfect without this "feare." In beginning our task of converting, we must first associate our

candidate with this word and note the change. We are supposing that we have the extreme immoral character, with all the evilness of the flesh: "Which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred . . . ."

Can we concentrate our minds now long enough to get an imaginary glimpse of this sinner's mind? He is hardly in the state of mixed law of good and evil, but loaded almost to the brim with evil law.

There is no doubt but that this soul has some kind of fear, and little do we know which kind of fear exists, but we hope that he has "f-e-a-r-e" in his heart and is found in this present state more from weakness of the flesh than from pure heart love of evil. The hardships of sin naturally unsettle him, and in his mind the question often arises, "What will the end be?" If he begins to fear because of the punishment, then he will be directed to an eternal death; but if the other "feare" comes over him, then he has a chance for a change to an endless life. If he turns from his sins because he is afraid of the punishment thereof, he will never receive a greater reward than a temporal blessing; but if that "feare" sweeps through his soul, then the returning avalanches of sin will

not sweep him so close back to the precipice of eternal ruin but that he will recover and return. It is this kind that the gates of hell cannot prevail against. This is the kind that the Holy Spirit labors with patiently and unsparingly and to whom He reveals the "*Truth of the hour.*"

The first characteristic of the Spirit of Christ comes to him and he begins to hate sin. He "feares" with a quivering soul, but not as a man who is a coward. He is not afraid of the results of serving the evil life. Why should he be? He has partaken of sin in its depths, and by the natural results He has tasted of the strength of its punishment, and why should He fear? He plainly sees the righteousness of the punishment of the evildoers. He also sees that a sinner suffers only to the extent of the value of the law broken.

A man with fear in his heart is a coward, and will never refrain from any sin that he thinks he can hide. But the candidate with "feare" coming over him will immediately begin the necessary steps for unloading his soul of its evil characteristics, whether they are open or in secret.

The next step we notice our "feareful" candidate taking is listening to the voice of the preachers, reading his Bible, and also following

with close proximity to the still, small voice from within. He hears the story about the crucified Saviour Whose blood was shed for the redemption of the sinner. He begins to believe in the aid sent from heaven, with the promise to prevent the temptations above that which he is able to bear.

When he learns from the Scriptures that there is a possibility—there is even a probability—of forgiveness for his past sins, there immediately comes forth a rejoicing—the fruit of the Spirit known as *joy*. Whether this is the false joy that comes from the coward, or whether it is the real joy that comes from a brave man, is determined in this world only by the Holy Spirit or the member of the church possessing the discernment gift.

The coward and the brave-man candidate continue on in their *joy*, both of them usually of the belief that they are converted.

It would hardly be possible for them to conceive that they had made only two effective steps into the Christian experiences. Indeed, they are a long way off from the converted condition required; but the brave man will in all cases continue his line unto the end. He is the one that is in the proper sphere to receive the

Key that will unlock his door to the Christian's faith.

Many are in the field today rejoicing in their hearts that they have escaped hell, but the truth of it is they are on their present road because of cowardice. They have not and will never receive the Key that unlocks the door.

Joy, the First Outward Sign.

After this *joy* has had its certain time to work on the candidate he immediately plunges into the field to convert others. Poor soul! Little does he know that God is sending him into the experiences for his own benefit, and not for others.

We must note that the next fruit of the Spirit is peace. As he has received his second degree by the natural law order of initiation, now he is in order for the third degree. That characteristic of unrest that once possessed his soul must now be substituted by the sweet jewel of peace.

What effect does missionary battling have on the candidate? Can we recall the many curious testimonies of the new recruit in the missionary battle? But why does he not capture many victims? Why is it that these new con-

verts, as they are called, are allowed to plunge right into the home missionary work? Instead of accomplishing anything, they are always more or less criticized. The real truth of the matter is: He has not been converted, and is in the missionary battle for himself and not for others.

Is not this the natural way to mold into the human soul the fruit of the Spirit known as peace? Think again. If we want an unpeaceful character changed to a peaceful one, by what law is it done? The answer is found in the words from Natural Law. "Spare the rod and spoil the child."

When is an army most quiet and peaceful? When they have been kept lying around and out of battle for years? No. When they are returning from a battle in which they have been unquestionably whipped and the rod of hardships has been freely used.

Take the man that is called a "bully" of your community and find out the natural law method for making him peaceful. Get his superior and give him a good, fair whipping. Do not spare the rod on the "bully" and he will become as peaceful as a lamb.

After four years of fighting, mixed with hardships and scarcity of food and clothing,

from '61 to '65, the American soldier returned to his home in such a peaceful state of mind that astonishing comments came from other nations regarding the North and South resigning to almost instant peace. The North and South both had enough. They were unquestionably whipped.

So in the Christian work and experiences it is very necessary that the candidate immediately plunge into the missionary battle, which he does without much coaxing, his first charges usually being made on his nearest relatives. Of course, all those who have not experienced his particular kind of joy make fun and declare he is crazy. He thinks he is converted, and can not understand why they do not listen to him in his great message of salvation. It is not usually long until all the enthusiasm is driven out of the candidate, and he really begins to acquire a peaceful disposition. He has now passed through this experience, and still he has not acquired but three characteristics out of the necessary nine.

The Fourth.

The next one necessary for him is the fruit of long-suffering. This is likewise done by the natural law of experiences. The Civil War vet-

eran returned to his home only to find the accomplishments of many years preceding the war in ruins. Their abundant supply of food was gone and a new supply of clothing was needed.

Before he could find himself enjoying the financial blessing as before the war, he had to harden himself to the situation and get right down to business and rebuild that which he had lost. The missionary soldier will lose friends and friendship of dear relatives during his soldiery. He will find that he has lost all, and that by the time he gains new friends and relatives the fruit of long-suffering will be well developed.

The Fifth.

The next mentioned is the fruit of gentleness. The candidate must prove himself to be gentle and kind, even under some of the most trying and difficult circumstances. Backed by the promise of God that nothing shall happen to us but such as is common to man, and that He will also not allow us tempted above that which we are able to bear, the candidate may proceed with sufficient confidence that he may sooner or later become a perfect gentleman.

An imaginary glimpse at the cowboy taming the wild horse on the Western frontier will sug-

gest the natural law process, and a sensible form of how the animal of man is tamed and the fruit of gentleness is successfully created within him.

Physically speaking, the horse is harder to tame than a man, but the horse only resists to the extent of his physical strength. The man is much harder to tame because he resists, not physically, but mentally. The mind of man is a concrete house of determination, full of destroying and death-dealing law, and nothing can open the door but the Key to the Kingdom of God.

The problem of "gentleing" is far more difficult with the animal of humanity than with horses. There are far less per cent of candidates become real Christian gentlemen as required of them in the Christian life than there are of horses as required of them in the live-stock and farm industry.

The cowboy uses the horse and use makes him gentle; likewise, God begins to use the candidate to make him gentle. Like the horse, he is first used in the things that are of not much importance—the things that work more on him than on the others, as has been mentioned.

So many times the candidate falls so far short of acting the gentleman that the Holy Spirit is grieved at the failure, because nothing is required of us that cannot be accomplished.

The Sixth.

The Fruit of Goodness.

As we go further in our investigation, the fruits seem to get larger. This trait of character covers such a broad scope of the territory of love that it has a marked resemblance of the Whole. Its height and depth seem to be so far-reaching that it would eliminate all necessity for any other trait.

If the candidate could only realize the absolute necessity for being good, he could probably soon learn how to be good.

There could be such a difference in the worldian's imaginary view of Christ. Individual after individual, church after church, and nation after nation, have failed because of the personnel's inappreciation of the far-reaching consequence of the trait of goodness.

People should not be good because their neighbor is good, or because God wants them to be good, but be good from a natural feeling, regardless of what the second or third party

does. If we find it is not natural with us to be good, we should be on our knees in our private closet, pointing the evil out to the living God, who is working even then on the candidate with all earnestness to create within him that natural feeling of goodness. It is doubtless the case that many candidates never get past this trait of goodness during their entire attendance in the school of the angels for Christian education. So many of us do not realize that the angels of the Lord educated Adam and Eve; they educated Christ; and are just as willing to stand by us and educate us. The only thing that can stand in the way is our own mind. Beware lest there comes a day when we refuse to proceed. Beware lest we reject some *truth* of a certain *hour*.

What does it matter about the religion of the other party involved? What does it matter if they are not as good as they should be? Their condition should not stand in the path of our blessing of goodness, and for our own sakes not one chance should escape us in being good under any and all circumstances.

The Seventh.

Without Faith It Is Impossible to Please God.

Faith is what we might call one of the preferred fruits in the character of Christ. It is not greater than the whole, but it is among the greatest of the parts.

We have passed through six degrees of our initiation, and faith has not been mixed with us. We have proceeded thus far on this *f-e-a-r*, or the "*f-e-a-r-e.*" We have made it thus far on one of the two characteristics. It is hoped, however, that the candidate has the latter. If he has the latter mentioned, we may expect him to graduate in this seventh lesson.

There are two kinds of faith, or, we may better say, they form two specifically separate missions. One has a mission to the church as a gift. All church members do not have the gift of faith, but we will not treat with it now.

We will treat with the individual faith—the faith of the fruit of the Spirit. For convenience' sake, it will be well to call it fruit-faith. Every candidate must have fruit-faith to be accepted by the Lord. Without the fruit-faith it is impossible to please God.

"Faith cometh by hearing, and hearing by the word of God." (Romans 10 : 17.)

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

"Have ye suffered so many things in vain? If it be yet in vain.

"He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

"Even as Abraham believed God, it was accounted to him for righteousness." (Galations 3 : 2-6.)

The Scriptures quoted seem to decide that after a man has heard God's word it is then required of him to have individual faith. The "feare" on which he started has sustained him until he has arrived at this hour of his schooling. The candidate must now yield himself to this degree and become one who has faith in God in all individual matters.

A soft, pious, sentimental or religious and long-faced belief is not faith. All religions are founded on a belief and fear, but they are not faith. Devils believe and tremble. They believe God, and tremble at the punishment that they

know the laws they have honored will justly administer. They are cowardly, and therefore tremble.

Satan placed Christ on a high pinnacle and said to Him: Cast thyself down: for it is written, 'He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

The Scripture that Satan chose to quote shows conclusively that his fear was of the nature that he would hurt his foot. If he jumped from the pinnacle his fear would be of breaking his leg or arm.

But Christ's "feare" was a different kind. Christ was not a coward. Even death held no horrors for him. He answered Satan and said: "Thou shalt not tempt the Lord thy God." (Matt. 4 : 7.) His "feare" was that He would displease God. Otherwise He would have jumped from any place, regardless of broken ankles and blistered feet.

"Faith is the substance of a thing hoped for, the evidence of a thing not seen" (Hebrews 11 : 1). Substance might be explained as the thing being prayed for; the "evidence" is the prayer answered. If the candidate is sick and

he prays to get well, recovery is the "substance of the thing hoped for," and "recovered" is the evidence of the thing he did not see. Recovered is the evidence of fruit-faith.

Fruit-faith is a power that will influence God for the individual needs. The candidate who started out with the "feare" of God in his heart, whose heart and soul are set on a righteous purpose, can influence God for his personal needs.

A candidate who is always serving God and never being served has the fear of a coward in his heart, and therefore he is not a Christian.

Peter, in his ignorance, attempted to object to the Saviour's service to him, but Jesus quickly and cautiously warned him: "If I serve thee not thou hast no part with me."

A candidate with the fruit-faith must be able to prevail with the Lord and influence Him to do as requested. Of course, this does not mean a man who is at odds with the plan of God, but it does mean that the candidate who is in harmony with the plans of God can influence Him to do things equal to his standing with God.

There are so many candidates in the field with fear in their hearts. They are actually afraid of God. Even some ministers are in the

pulpit through cowardice. They acknowledge incidentally that they would not be preaching the Gospel if they did not want to escape hell. Such cowards they are! They are afraid of punishment, and have only attempted to escape it. Can we suppose that such people will ever pass into eternal life? The answer is that they will not. All heaven is particularly organized against such people. What would such people do after they passed to that stage of life where there is no more danger of punishment for sin? It is only natural that they would no longer refuse to sin. To show that they may never enter the kingdom we may go back to the third chapter of Genesis and there see what precautions have been made to prevent such people from eternal life. "So he drove out the man: and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3 : 24).

"O foolish Galatians that they are." For the only candidate that God will accept is the man who sought righteousness on its merits and not one seeking a reward. The man who has that supreme desire for righteousness will learn it from God by a fruit-faith sufficiently that he may please God.

CHAPTER XV.

A Prayer of Fruit-Faith.

It must be remembered that Christ was a man. He was born of a woman. He was flesh and blood, subject to the same difficulties and weaknesses of other men. To overcome these human weaknesses He was necessarily baptized with the Holy Spirit and with Fire, the same which all candidates for heaven must pass through.

"And Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness (Luke 4 : 1; also Matt. 4 : 1).

Jesus went through this school and was educated by the angels of the Lord. The following is a specimen of one of His prayers at the time when the weakness of the flesh was most conspicuous during the life of the Saviour.

The Prayer in the Garden.

"Then he saith unto them, my soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as Thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

There are several points about this prayer in which are good lessons. The flesh was weak. He acknowledges that the flesh was having influence. Just a few minutes before He had told them that He would die and be raised again the third day, but now He finds Himself praying to escape that which He knew to be God's will.

We see that it is not in accordance with the mind, even though the mind is educated on the point, to always do God's will. We see that it is the fruit-faith that causes the flesh and spirit of the brave man to yield.

Each time He prayed to escape the will of God, the fruit-faith would again assert itself and cause the tongue to correct the prayer, and pray for the fulfillment of God's plan.

The candidate should take this lesson seriously, for probably he has now been in the school of Christian experiences long enough that he should know the Scriptures pretty well. He should know whether a thing for which he is praying is God's will. If it is scripturally promised, he should not ask for it, then add: "Not my will, but Thine, be done." Such prayers are inconsistently ugly. The fact that it is promised in the Scriptures is sufficient evidence that it is His will. When we make those inconsistent requests, we are misusing the pure fruit-bearing principles that Christ's experience in the Garden is supposed to teach.

When the candidate is praying for something that is not promised, he then has a right to doubt the reception of same; in which case he may add: "Not my will, but Thine, be done." The words themselves, as in Christ's case, express doubt of receiving what is being asked for.

Candidates will not only receive things that are scripturally promised, but many times can get things that are not scripturally denied if they ask believing.

People who follow the Spirit of God will not be allowed to pray for things that will be denied them; just exactly as was the case with

Christ. He went through a great ordeal, and the flesh longed and yearned to escape that death; nevertheless, the Spirit of God prevented Him from offering a prayer in pleading in full to escape the death.

So if a candidate is allowed by the Holy Spirit to pray for a thing, that same Spirit will see that he gets it. In fact, the arrangements have already been made for him to get it when the prayer is allowed by the Spirit to be offered.

Christ's Sermon on the Mount.

(Matthew 6 : 7.)

When ye pray do not use vain repetitions, as the heathens do. They think they will be heard for their much speaking. Repetitions, of course, mean speaking the same things vainly—some two, three, four or more times. If Jesus does not hear a prayer in few words, much speaking will not incline His ear; especially much public speaking.

In teaching us to pray a brief prayer, He enumerated the few essentials to life. To substantiate His doctrine of short public prayers, He incorporated the words: "Thy will be done, on earth as it is in heaven."

The prayer mentions some of the essentials to life, and then: "Thy will be done, on earth as it is in heaven" is a scientific wording that incorporates all essentials and excludes any necessity of repetition. It covers all the essentials, whether mentioned or not, and by no means does it imply that God will be slack in supplying the needs in any individual case.

If the candidate believes that God will fulfill the biblical promises, the public prayer need not be longer than the one outlined by Jesus. The more words the candidate adds to it, the weaker is his faith.

Sure Sign of the Hypocrite.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray use not vain repetitions, as the heathens do. For they think they shall be heard for their much speaking.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen."

It cannot be considered as a mere coincidence that Christ gave this prayer, but it should be an actual condition of the heart of the true candidate. That prayer is a looking-glass through which the man with "feare" may look in the face of his own character; and likewise by its reflection the true candidate can recognize the voice of the hypocritical, selfish spirit as he listens to him pour out his long prayers from the altars of the church and other places of public worship.

The fruit-faith will hold a tongue in check, and keep it from praying long and hypocritical prayers in every true candidate.

CHAPTER XVI.

The Spirit of Meekness Is a Tamed Tongue.

The candidates seem to be prone to jump about and evade their lessons coming in psychological order. How essential does it really seem that the candidate take a thorough course in the school of faith before being admitted into the room where meekness is taught.

Meekness, being a tamed tongue, makes it one of the most essential characteristics to be developed in the character of the Christian. It is so essential for it to be developed thoroughly and accurately that the candidate is put through the schoolroom of faith directly in company with the angels of the Lord before the attempt is made to drill him in the science of meekness.

Note the Scriptures on this point.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body . . . . Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessings and cursings. My brethren, these things ought not so to be."

This closes the scriptural condemnation of the tongue of man. But the particular thing in this scriptural reference is the fact that man cannot tame that evil monster. There need not be further questioning as to why the candidate should pass through the schoolroom where that individual faith is taught and where that Spirit of the Holy God of Heaven can take complete hold on man and his tongue and train it and then guide it.

We are soon to approach the study of the gifts to the church, and the candidate should keep this lesson fresh in his mind in connection

with the gift of tongues and the absurdity of some who oppose the gift of unknown tongues.

Referring to our former lesson, where the candidate is crossing the field, we can see how utter useless for those who fear, to be in the field just because they want to escape the judgment of hell. We may plainly and easily see that righteousness can only come to those who really "feare" evil because of the merit of righteousness. How does a candidate feel when his brother steps into the pulpit and tells what a great sacrifice he has made to become a Christian? If righteousness is meritorious and a reward of itself, how can a man make a just claim that he has sacrificed anything? What did he have to sacrifice? Answer: A sinful character. Then what has his sacrifice been? A sinful character. What is his reward? A righteous character. Then what is he grieving about? Of course, he is grieving about his loss of the evil character which he loved, and still loves. Why does he not go back to his evil character? Because he is a coward and wants to get over into eternal life. He wants to pass the danger of the sufferings due an evil character.

The candidate need not worry about such a brother, for it is only a matter of time till he will complete the route of the wicked.

There are some who really offend by being too quiet. The real science of a tamed tongue is talking not too much and not too little.

When the candidate fails in the tamed tongue, he spoils the finishing touch that a tamed tongue gives the character, and unless we acquire this spirit of meekness we can never hope to develop into that Christian character that will be translated.

Ninth Degree.

Temperance is the Last Named, but Not the Least.

The temperance-fruit is named lastly, for which we note two good reasons: First, we should pass through the lesson of faith before we can become evenly temperate. Some seem to think that totally abstaining from certain foods and stimulants is temperance, but it is not so. Total abstinence is the other extreme from total indulgence. It comes from a weakness of faith in the Lord, and usually manifests itself in non-belief of His ability or willingness to cleanse meats and other foods in answer to prayer.

Second, those who begin too soon in the study of temperance seem to never realize that the righteous man's temperance means and does

apply to all things. Total abstinence from anything is a privilege to the individual case, and by no means is it a set rule to apply to all alike.

Christ said: "That which entereth into the body defileth not the man, but that which proceedeth from the heart defileth him." Meats temperately eaten are the natural support of the body, but meats intemperately eaten are of the evils which proceedeth from the heart, which defileth the whole body. The total abstinence we have recommended in the Bible are called "fasts," in which we are promised great blessings.

Candidates attempt to be initiated into the ninth degree before they have been instructed in the fruit-faith, or seventh degree, which causes delusions of the mind, and they are liable to abstain from necessary foods and in some cases they have died.

Temperance is by no means confined to foods for the body, but it likewise covers every characteristic in connection with the initiative spirit of man to follow his doctrine—his fad—trying to make a whole out of a part, and attempting to over-indulge on any fundamental or less valuable characteristic of the human or godly character.

The Second Initiation.

The initiation into the nine fruits of the Spirit may be termed as the safe entrance into the Holy place of the earthly experiences. Love is the whole; it is the Most Holy place in the earth; it is the last initiation.

Molding of the nine fruits of the Spirit into the candidate is more of a private nature and for the individual result, but God has another blessing for this individual. He also wants the message to be effectively carried to others.

The candidate is now nearing the house of the Father, and it is very necessary to beautify the character with such a lucid finish that not even the devils can cry out with any truthful accusation against him. When the candidate has passed through these second nine degrees, then the decree will go forth that he is a converted soul and ready for the Kingdom.

Probably many men have looked with much surprise on the declaration made by the apostle Paul as set forth in the thirteenth chapter of I Corinthians.

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

"Charity suffereth long." This is love in patience.

"Charity vaunteth not itself, is not puffed up." This is love in humility and education in the proper knowledge.

Charity envieth not. This is love in generosity, free home and a free heart.

Charity doth not behave itself unseemly. This is love in courtesy and politeness.

Charity seeketh not her own. This is love in its unselfishness. Seeketh her own and then sacrifice it? No. Love seeketh not her own.

Charity is not easily provoked. This is love in good temper.

Charity thinketh no evil. This is love in guilelessness.

Charity rejoiceth not in iniquity, but rejoiceth in the truth. This is love in sincerity.

These complete the stature of a perfect man. This kind of a Christian can "beareth all things." "Believeth all things." Hopeth all things." "Endureth all things."

These characteristics are in relations to life and are the reflections of the daily life of the *converted* soul.

There are eighteen distinct degrees in the initiation of a person into a converted life. Nine of them get the candidate's name endorsed before the Lord and conforms him to the first four of the ten commandments, which introduce him in this light: "He has loved the Lord his God with all his mind and soul."

The last six of the ten commandments is the candidate's duty to humanity. The initiation into the last nine degrees conforms him to the last six commandments and introduces him in this light: "He has loved his neighbor as himself."

When this decree goes forth, then it will be declared in heaven that the candidate is a converted soul and then that sentence which stands out against every son of Adam will be eradicated: "Except thou become converted."

CHAPTER XVII.

COME OUT OF HER, MY PEOPLE (REV. 18:4).

If you are a member of the church, which fear(e) have you? What was the first principle that prompted you to leave the sinful life? Did you fear the evil results of sin, or do you "feare" God to give glory to Him by doing and yearning to be more righteous continually?

God makes an earnest appeal to the children in that He *counsels* of them to buy of Him gold tried in the fire. (Rev. 3 : 16-19.)

God says, buy of me gold tried in the fire, that thou mayest be rich, in white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. Because thou sayest, I am rich, and increased with goods (knowledge of the Scripture)) and have need of nothing (no other teacher), and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

"As many as I love I rebuke and chasten; be zealous therefore and repent."

This Scripture could apply to anybody in the wide world who thinks he is God's child.

No man has a right to even claim he is a child of the living God and yet not apply this Scripture to himself.

Those of this hour who deny the Scripture applies to them make it doubly sure that it is directed to them. It says: "They do not know they are in this miserable state of condition. Also: "As many as I love I rebuke and chasten; be zealous therefore and repent."

This is not bringing a new revelation, but just to remind them of the things He has said and done; to remind them that they must accept the gift of the Holy Spirit and that the harvest is near.

The sin of the church must be pointed out before probation closes forever.

What Is Sin?

Breaking a Commandment of God.

God's people are surely breaking a commandment. There must be a truth of the hour that they are failing to grasp. They are failing to personify some law that connects the infinite chain and thus breaks the whole law.

Yes; they have taken some of the very customs of the other churches which, in times past, they have branded as untrue.

They are breaking the plan of God—not a plan that I alone have proclaimed, but the very plan that they know to exist, because they have heretofore proclaimed it.

The error lies in the rejection of the gifts to the church. There are not many that understand the gifts any better than some of the leaders who have proclaimed them; yet, knowing the truth as they do, serves all the more for a severe condemnation. For it is a very objectionable people who know the truth and will not practice it.

With reference to the gifts, Paul said:

"Now, concerning spiritual gifts, brethren, I would not have you ignorant.

"Now there are diversities of gifts, but the same spirit.

"And there are differences of administrations, but the same Lord.

"And there are diversities of operations, but it is the same God which worketh all in all.

"But the manifestation of the Spirit is given to every man to profit with all.

"For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge; by the same Spirit;

To another faith, to another the gift of healing,

To another discernment of spirits, to another divers kinds of tongues, to another interpretation of tongues. (I Cor. 12:1-10).

There must be something serious in case we should be in ignorance concerning them, or evidently Paul would not have been so concerned about the matter. I fully believe with Paul that it will prove serious with everyone who is in ignorance about the gifts of the Spirit. I see it just as Paul did, and testify with him that we should not be in ignorance concerning them.

But now hath God set the members (*gifts*) in the body every one as it hath pleased Him. This He did because it is the only law and method by which He can present the church to Himself a pure and spotless Virgin.

Christ came to earth, and He found the church in no condition for Him to unite with it. The church rejected Him; then He went into a far country. This time before His return He is going to have that church made spotless. There will be no reprimanding when He comes. He will have the reward with Him to give to every man according to his works.

The cleansing of the church will be done through the medium of the Holy Spirit. It will be done by the fruits being molded into the individual and the gifts being distributed among the members of the church as the Spirit sees fit.

We understand that when God decrees that He has set the gifts here and there in the church, man should not interfere with them, but that does not say that the Holy Spirit will use any specific power to prevent it. The fact that a person has been ordained, or has gained some official position in the church, by no means gives him authority to change God's plan. The leader is just as subject to following the Holy Spirit's instructions in the setting up of the gifts in the church as the layman. In fact, it is the leader's place to recommend that God lead in all undertakings, not only in word, but in deed.

He discovered the law by which His people should be delivered, and He would like that His people yield to the Voice of the Holy Spirit instead of yielding to the suggestions of the human mind.

He has defined the natural way of molding the fruits into the individual and the gifts into the church so as to produce a perfect church

body, which will be necessary, as we are now nearing the hour of translation.

With further reference to the gifts, the Lord said:

"If the foot (one of the gifts) shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole were the hearing, where were the smelling?" (I Cor. 12 : 15, 17.)

These questions no doubt signify that the church body cannot be affected because some person possessing some gift might, through his ignorance, deny that he belongs to the church with the infinite law.

The gifts are all given by the same Spirit, and because one man has the gift of tongues and another a gift of knowledge, it will do neither of them any good to deny that they belong to a church possessing other gifts.

The church of God is designated by the law and prophecy.

The warning is to those possessing gifts and yet denying their brotherly connection with those who possess knowledge of the law. One gift can magnify and help another gift, and knowledge can help these people with other gifts if they will not reject it.

CHAPTER XVIII.

A Distinction Between the Gift of Knowledge, and Talent, and Education.

It seems to be an unbroken custom to confuse talent and gifts. The *gift of knowledge*, *talent* and *education* seems to have never been distinctly separated, and will not now be unless we study definitely on this thought.

Talent is a natural gift, imparted to all men alike, according to the situation in which he entered, and is maintained in the world. Education is the foremost means of developing that talent, but neither of the two is even the fundamental principle or by-product of the gift of knowledge from the Bible standpoint of view. They could possibly be called helps to that gift if the possessor is perfectly humble; but by no means is the gift of knowledge dependent on either. Why? Because the Lord is able to give the gift of knowledge to one who has neither talent nor education.

The biblical *gift* of knowledge will open an avenue to create both talent and education, but either one, or both, of the latter cannot bring in the former.

The gift of knowledge comes after the mind has been quickened by the Holy Angel of the Lord so the person may understand the Decalogue, its immutability, its application, and coordination with God in both concrete and abstract form. It was not instituted into the Gospel and church work with the intention of it embracing the territory possible to be covered by talent and education, but, by the mind being quickened by the Holy Spirit, it naturally provides greater room and power for talent and education to grow in the person.

It is possible that very talented men receive the knowledge gift, and then allow their talents to have all the honors and soul praise for the successes. Instead of their talent and education being used in sanctity for the honor and glory of the Knowledge-gift, it is reversed and the latter is used to aid and further the cause of the former (man exalted; God's power debased).

Talent, education and the gift of knowledge being confounded, become what is biblically called puffed-up knowledge. Much knowledge "puffeth up," says Paul.

It is easy to recognize when talent and education are trespassing on the rights of the gifts.

For instance, if I be a physician, and if I go out and practice on the sick and cite them to my knowledge of the law of God, and convey the idea to them that I am healing them in God's divine way, even though I am using the same healing methods that my competitor is using, and the same any "worldlian" could use by studying and preparing for such use, and so teach and conduct myself as to convey the idea that my hands are divinely blessed over and above my competitor, then I am misusing my knowledge of the Scriptures to play upon the religious sentiment of others and promote my talent and education.

It is entirely probable that some physicians have had their eyes widely opened concerning the law of God; but the physician makes a grave error when he hangs out his temporal law sign as a Christian doctor if he uses similar methods of healing that his competitor does. If there be any special blessing more for one physician than another, it is because of the moral standing of the patient with the Lord, rather than the physician who is making such Christian claims.

When knowledge (talent and education) gets in power in the church, it becomes "puffed up" (politically developed) and then begins to

try to do the work of all the gifts. It will heal, speak in the tongues, interpret, demand understanding of miracles or denounce them, discern (judge, excommunicate and rule by power of organization); it will do the work of the gift of faith, the gift of wisdom and prophecy.

It seems conflicting to use the words education and knowledge in a combative sense, for the two words really should define alike. Of course, they could define alike if it were not erring humanity whose daily lives are supposed to define them.

Knowledge is entitled to a higher and more superior definition than that of education, and is here treated in the sense of high education concerning eternal law, as taught the individual by communicating angels. Education is confined to the sense of temporal law.

It may not appeal to the reader, but it does to the writer, that the political characteristic of man must be kept in mind while defining man's use of his education. When we stop to seriously consider the real nature of man, we must conclude that one of his foremost traits is political, and all our education is usually focused along the direct line of developing that political nature. We may trace humanity to any of its places of abode, the church, state, fraternal,

professional, laborer or commercial organizations, and we will find the political characteristic varying only in degree.

Talent and education unite with that political trait, and the three becoming united in one, they cause men to tread where an angel with the gift of knowledge would not go.

When God takes a man who is void of education and gives him the gift of knowledge, he will be able, so far as proper advice is concerned, to put the man who has talent and education on the right road.

The reason this is so paramount is because the gift of knowledge, like all other gifts, is demonstrated by the presence of the Holy Spirit, speaking through the man.

We must watch closely for the political nature and note how it first begins to work in the church. It comes up unnoticed, and little by little, in this one and that, it begins to oppose the gifts. Of course, the Holy Spirit cannot dispose of these people, because He works scripturally:

"The wheat and the tares must be allowed to continue together."

The polite, diplomatic, talented and educated leaders will explain here and there why

the gifts are not in the church, while other leaders will write perfect articles on the doctrine of the gifts, and then some third polite leader will cite the article and declare the gifts are in the church, and will endeavor to prove it by referring to some serious case some medical physician has raised up somewhere in some sanitarium.

He also cites the fact that none of us could be raised up if it were not God's will; therefore, it is definitely concluded by the intelligent leader that the church has the gift of healing.

The truth of the matter is that the church has rejected the gifts and tries to substitute all the functions of the gifts by talent and education.

The politician later becomes bold and confirms his rejection of the Holy Spirit by organizing the political influence here and there in the church until he gets the will of the majority of the personnel; then his court (with him as the chief justice) is formed for excommunicating and otherwise humiliating those who commit heretic offenses or trespass on their dignified feelings. The Holy Spirit allows all to remain together; but when a politician gets in the lead, with his talent and education backing him, he takes more authority than has been given the angels of God.

Politics were never endorsed by the Lord as a measure in the church, as was shown in the case of Judas. The Saviour could have easily spoken against Judas and had him expelled from the church, but it was not done, because political organization, as a church measure of love and discipline, is not endorsed. It is likewise shown in the case of selecting Judas' successor. The disciples cast a ballot to elect Matthias to succeed Judas, but the Lord took no particular notice of it, and later called the apostle Paul to fill the vacant place in the important twelve.

Go further and note what Paul commanded concerning the gifts that are to be in the last church:

The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of thee. (I Cor. 12 : 21).

The verses formerly quoted were commandments not to deny the connection or relationship to other gifts; and this is a commandment, that one gift cannot deny the need of another gift.

The politically developed ones of the Laodiceans are encouraging talent and education to perform the work of the other gifts, which dispenses with all necessity for the presence of the

Holy Spirit and commonizes the church to the level of human talent and education.

A person with a gift has no claim of being continuously under the power or influence of the Spirit for the performance of the function of that gift, but only during the time of the manifestation of the gift. This thought is plainly brought out in the following scriptural reference:

"But go rather to the lost sheep of the house of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give.

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, ... (Matt. 10 : 6-10.)

More specific still are the nineteenth and twentieth verses:

"But when they deliver you up, take no thought of how or what ye shall speak: for it shall be given you in that hour what ye shall speak.

"For it is not ye that speaketh, but the Spirit of your Father which speaketh in you."

A gift is the ability to manifest or demonstrate the gift as instantaneously imparted by the Holy Spirit. It is not done by the power of knowledge.

People who are subject to the power of manifesting a gift are not always under the influence of the Spirit, but at times are left to follow the dictates of their own conscience, the same as others who have no gift. They are left to their own course probably a large portion of the time just the same as other people.

Talent and education are able to organize, evangelize, preach, teach, etc., which is to say that even the most skeptical, yet zealous worker, probably through contention, may be just as efficient as any apparently staunch believer who is without a gift.

If God did not require that His representative be present during the manifestation of the gifts by the member, the gates of hell might be able to prevail against the church. God is not going to turn His work over to any man; therefore, when man has a gift, it will be controlled by the Holy Angel of God. No man is going to have a gift to do as he pleases with, which he could certainly do as he pleased with it if he were allowed to demonstrate it by the power of knowledge. In fact, that is the sole reason for

there being so many different churches today. Men by the score have pretended to believe, and by the power of talent and education they have started out with a certain form and certain principles for a doctrine, but there was nothing behind the movement except talent and education and, later, organization.

When the church leaders are closely guarding their doctrine, disorganizing small churches, dismissing individuals and otherwise working to root out a supposed evil from their church body, they have the fear not pertaining to faith and love. They do not believe that the gates of hell cannot prevail against their cause. They do not believe and appreciate the fact that God has angels taking care of His work, and thereby they fail to know for sure that their work is His work: else they would know that He would take care of it.

It is this most damaging error, and into the hands of these most damaging politically characteristic leaders, that the church falls, which causes God to "spue the church out of His mouth" (meaning, of course, to stop talking directly to them, and speaking through some one individually called).

CHAPTER XIX.

Salvation to Others Is Not Necessarily by the Gift of Knowledge.

If the gift of knowledge had embraced all the technical phases in connection with the church work and included all the work that is done by talent and education, verily righteousness and salvation would have been by knowledge, to the exclusion of all the other gifts; and thus only the wise and educated could ever see the kingdom.

Why should we need the gift of healing to tell us the needs of the sick? If knowledge is sufficient to do the work of the gift of healing, then why does the Bible speak of such a useless gift? Why should we need the gift of discernment to tell us that some one is committing a sin (breaking the law) when we can see it by knowledge of the act itself?

Why should the Bible mention the gift of tongues when we can study a few years in school and learn most any language? Why should the Bible mention a gift of interpretation of tongues, when after we have learned the foreign language we can surely interpret it? Or

why should the Bible speak of any other gift when by talent and education we can perform any of them? "Knowledge" can tell us the things, and knowledge can do them. If our talents and education were intended to answer the problem and marvel of all the gifts, then it is foolishness for the Bible to have many of its pages blotted in narrating them.

But instead of salvation coming by the gift of knowledge, it comes by the death of Christ, Who kept the knowledge (law) to perfection and knew no sin, and the infinite chain of law that had been broken by man in the fall has been infinitely kept by Christ and handed back to Jehovah, repaired to its original state.

Since the reparation of the law by Christ's life, which was accomplished by angels guarding Him, and the renovation of it by His death on the cross, the Lord again hands it back to the church in what the Bible calls the Gift of Knowledge, which is the standard of that law magnified. The Gift of Knowledge is by no means intended to be a lifting power, but the standard to which the lifting powers are working.

One gift is to help another gift, say the Scriptures. So the help that the Gift of Knowledge is to do toward the other gifts is merely to show forth the detailed life of Christ in living

righteousness; the standard to which the other gifts must lift the individual. Those members who think they have the Gift of Knowledge, and still think it their duty to perform the work of the other gifts, are in error. The Knowledge they have is merely talent and education, which is possible for the atheist, infidel or unbeliever.

All the members of the church do not have the Gift of Knowledge, but they are brought into the purity of the pure knowledge by the function of some other gift.

The member with the Gift of Knowledge can expound the brilliancy of the law probably in all its abstract and concrete forms, especially its forceful application in condemnation and redemption. Those who have other gifts feed upon the law by fragments, and also they feed the still more feeble sheep in like manner as the Holy Spirit directs from time to time, according to the mental digestive organs of such feeble ones in experience and faith.

When those with the Gift of Knowledge begin to try to do the work of the other gifts, we know that they are falling away from their gift; and the political spirit is driving back the Holy Spirit because He does not lead only in the path of the right way, which is to say:

Every gift must do its own duty and fill its own calling.

The leaders are striving to substitute and do the work of the other gifts by the power of talent and education, which is the primary erroneous principle on which every church began its fall from the Garden of Eden to this day.

Demonstrating the gifts by the power of talent and education is being done by all the churches, and God has already spued them out of His mouth (stopped talking directly to them).

Each gift can do its own work just as positively as any gift can do the work allotted to it. For instance, the gift of healing can heal without the man of "knowledge" shouting "Plus the poultice." The reason is that the same Spirit who gave one gift can give another, and the Spirit who gives power for the merit of one gift can give the proper power for the other gift. (I Cor. 12 : 4-12; also verses 21-24.)

Everything can help everything else most effectively by attending to its own business most efficiently.

If there be any doubt in our minds that the leading men in the church get a "puffed-up" knowledge, we may read the following:

"Now as things offered unto idols, we know

that we all have knowledge. Knowledge puffeth up, but charity edifieth" (I Cor. 8:1.)

How Knowledge Has Usurped the Authority of the Other Gifts.

Why do we not see the great Pentecostal work of Christ in the church? Why do we not see the healing, miracles, casting out demons, the poor fed by the thousands, and other great things of divine origin? The reason is plain. The supposed gift of knowledge has declared that it understands the things that are offered unto idols, and knowing these things it has decreed to keep a strict watch over all the members and allot to each one his work as he hath talent and education.

Knowledge has taken the reins in its own hands and is guarding and guiding according to its own power. Because there are erroneous spirits in the world working and performing every imaginable fanatical "stunt," the church's personnel thinks that God has set them as watch over each of the other gifts. In this manner the power and authority of all the other gifts are suppressed.

The talented and educated leaders of the church are so sure that they are right in doing

the work of the other gifts that they soon put on a bold front and advertise in the magazines, and otherwise, which shows more plainly in their hospital work: "Prayer, plus the poultice."

They seem to have no conscientious scrulpes at all when it comes to carving on the temples of God There is positively no greater manifestation of ridicule on faith, and the existence of a powerful and merciful God, than to see one man in fine health cutting and carving on another who is wasting away, they both claiming to be the Temples of God.

"Ye are the Temple of God" (I Cor. 3 : 16, 17).

"Your body is the Temple of the Holy Ghost" (I Cor. 6 : 19).

The physician grows more bold and changes his mode and daily practice, and instead of prayer, plus the poultice, it is "Poultice," then the "prayer." In plain words. they let their talent and education do all it can for the sick brother before they offer the prayer.

God says that He should be first; but no, they say: "Let us do what we can first." "We believe that man's extremity is God's opportunity." They try to make themselves, and people believe that they are doing God's supreme

will by trying in this manner to cure disease. The entire thing belongs to the political spirit and not the Holy Spirit. The political spirit will cut and carve the church membership to try to root out the evil, and in the similar manner it will cut and carve the human body to try to root out the evil of sickness.

Surgery and medicines belong entirely to political talent and education, and are to be used only on those who do not believe in the mission of the Holy Spirit to give the fruits to the individual and the gifts to the church.

The Gift of Divine Healing Explained.

The gift of healing, as all other gifts, is a very simple matter to those who understand the calling and the personnel back of each gift.

Faith for healing should first begin with the sick person. The candidate for heaven should be taught this primary faith during the time he is in the school of experiences by taking the fruit-faith lesson under the instruction of some member who has the gift of faith. It is merely the simple, child-like trust in God.

While we are in health we should study thoroughly the lesson of the trust in the Lord in case we take sick. If we must have no other

gods before Him, then we should remember to make a call on Him first if we take sick.

Most all Christian advocates of the day agree to the point that sickness does not come to the children of faith unless permitted by Him, and if this be the case, surely He should be the one to remove it.

"Is any among you afflicted? let him pray" (James 5 : 13).

This Scripture tells us what the individual first should do, which is in exact harmony with the first commandment. It is to be expected that the candidate might take sick some time during his schooling and developing into the fruits of the Spirit.

The word "afflicted" we should naturally suppose to mean the primary state of any attack of disease. If the mind is not too seriously affected immediately when he takes sick, the individual should offer his prayer to the Lord. The prayer of *faith* is always heard. But a definition of the answer to a prayer of faith does not necessarily mean instantaneous action on the part of the Lord. The people do not lose faith in the medical physician when they do not get instantaneous action, so why should a candidate waver in faith in God simply because God does not respond at once. We must not overlook the

fact that God is working up and building a good firm character in us, and one of those characteristics is an enduring and long-suffering faith; hence He may have this very reason for delayed action.

But suppose we pray a weak and doubtful prayer. Suppose our petition fails to have influence with God and we are left to the serious ravages of disease. The fifteenth verse of the same chapter in James says for us to call the elders of the church and let them anoint with oil, and the "prayer of faith" shall save the sick, and the Lord shall rise him up; and if he has committed any sins, they shall be forgiven him. There are three blessings mentioned that cannot fail if the "prayer of faith" is offered. "He shall be saved" (healed), "raised up" (recuperated) and all the sins forgiven him.

Of course, "prayer, plus the poultice" is merely the talent and education of man co-operating with God—self-conceit of man, thinking that he can help God steady the ark of the covenant by trying to heal the sick.

When we pray a weak and unbelieving prayer, I suppose that God in a certain technical sense would like to answer it; but because it is best He has issued a different decree, that it must be a "prayer of faith."

To suffice for the weaknesses of the individual who is striving for success as a believer, God has placed agents in the church who are supposed to be strong and well developed in the faith, even to the extent of having faith for the weak brother. They are called elders; apostles, etc. When the sick candidate is not getting any better after his own personal appeal and waiting to the extent of his faith, then he should call the elder, or one who has the gift of healing, and the prayer of faith should be offered.

After a patient has tried to call the Lord and has waited the limit of his patience for healing, it is only fair that he should resort to other methods of healing that most appeals to him for recovery, and the experience should not alter the course in any succeeding experience. In all cases where we fail to recover we must rest assured that the prayer was one of form and not of faith; therefore, in any succeeding experiences in sickness the candidate should try again and again until he works up a confident faith that will cause God to be influenced to heal in answer to prayer.

A prayer of faith for one's self is offered through the administration of fruit-faith, but the prayer of faith by elders, or one with the healing power for others, is offered through the

administration of the gift of healing. Of course, this makes a difference in the administrative power of the fruit-faith and that of the healing gift.

In administering the prayer of faith for others by the gift-healer, the tongue is guided by the power of the Holy Spirit of God, and this is what renders the results so sure, for the Holy Spirit would not guide the tongue in a prayer unless the answer had already been provided.

If they offer the prayer only in the sentiment of duty, then they had better offer such a prayer in secret, and also confess the truth of that condition of the heart, for such prayers in public are only persistence, plea or customary form.

Working with the sick is a good thing, but should never be looked upon as co-operating with God. We must remember that God might have that person sick for the benefit of the nurse, or the benefit of the physician. We may be privileged to work with the sick to develop a character in us. "Be ye careful to entertain strangers, for some have entertained angels unawares." Therefore, it could be entirely possible that God would sacrifice one of His most beloved in serious sickness in order to give some nurse or doctor a chance to develop a certain trait of

character, or to manifest a certain power, as the gift of healing.

How would a physician feel if he were called to a serious case which he thought immediately demanded an operation, and as he began to carve on that temple his eyes should be suddenly opened that he were working on an angel of God? How can we imagine that he would feel? Regardless of how he feels, his case would be no more serious than is daily committed by talent and education working on the temples of God.

Sickness is a blessing to the human character, but we lose many, many opportunities to learn the lesson that the sickness is supposed to teach.

It is a blessing to us to be permitted to work with the sick if we take the opportunity to develop the proper character, but it is a sin for us to try to hold our co-operation with Him as His divinely appointed plan of healing.

The Gift of Faith.

The gift of faith is different in its administration to the fruit, or individual faith, as has been partly explained. One is an individual faith and the other is a member faith. One is to develop your own character and the other is

to strengthen other characters, or support them in times of exceedingly hard trials. One must be had by every soul that enters the kingdom, while the other will only be given to certain members as the Holy Spirit of God may select.

Every person who is saved must have that fruit-faith. But the gift of faith is only given occasionally here and there among the members to work in the strengthening of others who are weak or just beginning in the school of Christian experiences.

A person with the gift of faith is supposed to work with those with the weak individual faith, for it would not be profitable for the person with the Gift of Knowledge to work with the individual who was weak in fruit-faith. In fact, the member with the Gift of Knowledge is liable to damage the weak individual with his strong meats, unless, however, which is possible, the leading member possess the two gifts.

A weak member can be fed knowledge; in fact, he must have it; but it must be dosed out to him in a spoon of faith, handled exclusively under the administration of the Gift of Faith and not by that of the Gift of Knowledge.

The member with the Gift of Knowledge cannot be of co-operating help to the member with the Gift of Faith who is nursing the weak

brother, for this reason: Knowledge is strong meat and should be fed to the nurse and not to the patient, unless fed by the nurse in the fragments as the said nurse is led by the Giver of the Gift.

The Gift of Faith, like that of healing, is one of the lifters under the heavy burden of defiled human character, replacing it on the table of knowledge whence it has fallen. The Gift of Knowledge, therefore, is more to be called the table than a lifter.

When the members of the church are cautioned by the leaders not to do anything, or follow any voice, or write an article that they do not thoroughly understand, they are contributing to doubt and mistrust. They place their knowledge as the supreme judge, and they thereby confine the efforts of the Spirit of God to the realm of the capacity of the member.

A person with individual faith will risk his works where his knowledge declares there is danger; at the same time inspiration will move him to refrain from things in which his knowledge declares perfect safety; in fact, he will trust his works to the God who is personally directing him.

Abraham knew by the law of God that it would be a sin to kill Isaac, yet he followed the

voice of the angel in the face of his knowledge firmly declaring he was doing wrong. It is the true faith who will go out to do a thing knowing it is wrong, yet fully trusting and believing that God will save him from the wrong; that is, keep him from doing it. Abraham reasoned that in some way God would intervene for Isaac's sake if not for his own. Abraham knew that his righteousness depended on the intervention of God at all times and that it would do just as well to trust this case, even though serious as it might seem, to the intervention of God.

If he had done this thing to himself, it could be interpreted as fruit-faith, but as he did it for Isaac and the benefit of his descendants, it is called the gift of faith, for Abraham was a leader of the innocent.

He led Isaac into the realm of death because the voice of the Father told him to do it; then the same angelic person who commanded him to kill the son likewise inspired him with the faith for the benefit of the innocent.

The Spirit of the Father is on those at the time they perform the function of the gift of faith, and if the person demand to act according to knowledge then the faith would be of no effect. The angel could justly say: "You have mistrusted me, for you act just as though you

feel you are being guided by an evil angel, or that your God would lead you into an unpardonable or unredeemable sin." The Spirit would naturally have the right to say: "The wrong fear is in the heart. It is a greater sin to be afraid to trust God than it is to do a thing that our knowledge declares to be wrong.

The leaders of the last church seem to be afraid of the Spirit of the God they are following, for they demand that the gift of faith be set aside as a secondary matter and knowledge be the ruler of the two.

CHAPTER XX.

The Gift of Discernment.

There is not a sin in the Bible branded more specifically and in plainer language than the sin of knowledge doing the work of the gift of discernment. Passing judgment on thy brother by thy knowledge of what he doeth is the most specifically condemned sin of the New Testament.

"Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again (Matt. 7 : 1, 2).

Judgment is called the gift of discernment. It is a gift not often exercised in the church if left to the Holy Spirit. The apostles, who left almost everything to the personal guidance of the Holy Spirit, did a few times pass judgment on certain people who were interfering or committing serious sins, but they always were moved by the Holy Spirit, and likewise they always waited upon God to vindicate. The apostles did not pass judgment, then execute their wrath by power of organization.

No matter how high the office held in the church and no matter how much you know of the brother's sins, no man has even a shadow of a scriptural right to pass and execute his authority over the brother in the church.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doeth the same things" (Roms. 2 : 1).

So many people try to make believe that criticism is judgment, but it is not. If I criticize my brother and withdraw myself from him because of his sin, then I have judged him. Or if I use any kind of organized force to expel him from the church or from my society, I have judged him, unless he has become a pest or a continual disturber of my peace; and even in that case I should have sufficient influence with God to get Him to stop the pestilent brother from disturbing me; otherwise I should bear with the disturbance.

People are almost unanimous in their opinions that criticism is judgment, but it is a wrong conception. As a matter of fact, it is righteousness if done in the proper spirit.

Many times a critic can learn from his own criticism if he do it in the proper, mild and

intelligent manner. Those who get angry at being criticized are ignorant if the critic is intelligently respectful.

Where improper judgment comes into the church is when the leaders use their power and influence against some member whom they know possesses some weaknesses.

They seek to throw him out of the church and create other humiliating decrees against him, just as the political characteristic would demand in any other organization.

Some church leaders are really to be pitied for their conception of the liberty they think they have as a church official. They think that no government official is clothed in anything like the authority as that of the church minister.

It is to be conceded that a church minister has a great deal of authority provided God has given it to him, but it must be remembered that his authority is to be protected by the power of God and not by political intrigue.

Church officials, councils and conference committees take upon themselves grave responsibilities when they refuse church membership, disorganize church bodies, forbid laymen holding prayer meetings in their own home without getting consent, jerk laymen up before

the church council, refuse transfer of membership, and otherwise deprive him of his civil rights, as far as they are able to do so, all for the different accusations of the supposed heresy. Such things God never gave any church leaders power to do; in fact, God reserves all such cases to His own judgment. Of course, there are probably cases where the leaders are justified to take action against a member, but it is always a case of disturbing the peace, and not one of supposed heresy.

Those who know God's law are preaching the first, second and third angel's message of the fourteenth chapter of the book of Revelation. Even though it is a great church representing the twelve tribes of Israel reorganized, yet their leaders will follow the political spirit instead of the Holy Spirit; and even though these political methods are carried out time and again before our eyes, they still have the audacity to claim that they are following the Holy Spirit of God. But what more can we expect when a great monarch will follow his political ambitions and throw two-thirds of the world into war, and while the blood from humanity is flowing freely he will reiterate publicly that he is following the Holy Spirit of God?

Those evils exist because the political char-

acter of man demands that they exist. While God has given His sanction to the state to prosecute the offenders of established law, He has reserved to the Holy Spirit the rights of all judgments in the church to perform through one with the gift of discernment.

Any man who uses the temporal power at his command to prosecute and persecute a brother in the flesh to prevent what he believes to be error from entering the church is in gross ignorance of the way of the cross. There are no committees of the church who possess any such authority from God; namely, to judge a member by knowledge.

The Gift of Discernment is for that duty, and the Holy Spirit gives the gift to whom He will; and when that person exercises the gift, the execution is done by the Lord.

He reveals to the person possessing the gift the evils necessary to be made manifest, which gives the perpetrator of such evils a chance to repent. God follows the case up with the punishment, if any is necessary.

But God has declared that the wheat and the tares must grow together, and by no means does He invite men to put forth their hands and by their knowledge of existing sin try to root supposed evil out of the church. God intends

to present His church to Himself a spotless body, but some elders are audacious enough to believe that it is necessary for them to help.

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him for his error; and there he died by the ark of God." (II Samuel 6 : 6, 7.)

It is positively known that God does not want men to put forth their hands to cleanse His church. It is inconsistent to believe such when the very doctrine we preach declares that we are all sinners alike. It is likewise positively known that He does not want man's co-operation in cleansing the individual. He wants to do those things Himself in sympathy and answer to a pure motive and contrite heart of the believer, but not by aid of hand power and co-operation.

The Gift of Miracles.

Again we see where the evil of usurped authority showing its tyrannical hand is suppressing the Gift of Miracles. To suppress this gift is a virtual acknowledgment and boast on

the part of knowledge of its arriving at the state of perfection. A miracle is something that we do not understand; something is done before our eyes, yet we do not understand it; so to suppress the miracle is a boast that knowledge rules supreme.

The authority that knowledge has taken in the church to suppress the gifts is not told in a plainer language by another gift than that of miracles.

In plain words and unmistakable language right from the pulpit they reject anything that has any resemblance of a miracle. They preach from the pulpit and cautiously warn the laity that they must understand everything they do in the Christian life.

Anything miraculous is looked upon with suspicion, and the layman is regularly advised that great miracles are going to be done by the Evil in the latter days, and that they should evade anything that they do not thoroughly understand.

Of course, the Gift of Miracles is called for so plainly in the Bible that the layman is not usually satisfied without some explanation as to why the church has not got it. In answer to this demand we see long and perfect articles in

their official papers on the gifts. The wording of that article is perfect, and if the works were carried out according to that article, then God's church would have long ago been pronounced perfect by Him.

But as the Jewish church was teaching its members to break commandments when Christ came before, so is the church in that same condition now. And it was not because they did not know how to teach the commandments, for they did. Every leading Jew understood perfectly, but that political characteristic had gotten the best of them (Matt. 15 : 4 and 5). "For God commanded, saying, Honour thy father and mother: and, he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me."

In those two verses we can see that political spirit plain.

While our church leaders advise us to beware of anything miraculous, they point out occasionally that a miracle has been performed by them; and lest it be a boast, they have concealed it.

In other words, they are virtually telling their people that they should not allow miracles, for "whatsoever mightest be of a miraculous

nature for their benefit it will come through the leadership."

So strong has the opposition been established against the gift of miracles and other gifts being in the layman and his coming under the direct influence of God in vision, dream, or hearing of the inaudible Voice, that the experience is usually minimized by a criticizing suggestion or incredulous insinuation that "the digestive organs are not working or probably the stomach has been overloaded." Such is the soil of contempt that even ministers are cultivating towards the gifts of God's church. There are many cases where full-grown politicians who are not in the ministry, but devoting their entire time to the state, have much more respect for God's works than to refer to the *vision*, *dream*, or hearing of the *inaudible voice*, in any such sarcasm.

It will hardly be worth while to go deeper into the error of opposition against the Gift of Miracles, but it is only necessary to listen to the oratory from the pulpit to catch in great measure the truthfulness of what I have said of the opposition to the Gifts.

Miracles must be in the church, and they will be in the laity if it believes in them. It is

error for the leaders to preach against the gifts being performed by the members of the church.

The Gift of Wisdom.

The Gift of Wisdom is at present confounded with the Gift of Knowledge in the minds of most people, and it seems that our leaders have made little or no effort to separate the meaning and duties of these two Gifts.

If there is no difference in the two Gifts and it is possible that only one is necessary, then the question arises: Why did God give the second?

The truth of the matter is that Mr. Political Knowledge has succeeded in submerging the Gift of Wisdom almost into the realms of the unknown (not needed) just as much if not a little more than the others. Wisdom seemingly is looked upon as a passing incident in speech or by-product in the great volume of knowledge, but it is error, for the Gift of Wisdom is of just the same importance as that of Knowledge.

Without the Gift of Wisdom it is just as impossible for the church as a body to please Him as it is impossible for the individual to please Him without individual faith.

It is that Gift that advises the church to

place on the altar of repentance all those errors brought to light by the other Gifts. The church must have the Gift of Wisdom just the same as the individual must have the fruit-faith. Wisdom is that helm that guideth the church to repentance of its sins and errors committed as a body.

Therefore it is one of the most important helpers to lift the church up to the standard set forth by knowledge. Each Gift has its separate duty to perform, and like all principles of law in the infinite chain, they interlock and walk hand in hand, each one helping the other most effectively by attending to its own duty most efficiently. Knowledge points out the sin and wisdom advises the church to repent.

The Gift of Tongues.

There is no gift to the church that would make the Bible more a book of foolishness and unnecessary things as the Gift of Tongues if it were proper to manifest that Gift by knowledge.

There can positively be no misunderstanding that knowledge is out of order when it is trying to perform the function of that Gift. At the same time it is not the intention to abuse the ability of intelligence for speaking in two or

more languages. Education in languages is perfectly proper and not opposed, only when they are deceitfully proclaiming that tongues by talent and education is the gift-tongues.

The Scriptures are perfectly plain on the subject, and no one, elder or what not, can properly represent the Bible if he teaches that the speaker must necessarily understand the tongue he is speaking. There would be nothing absolute about the unknown tongues as a gift by the power of the Holy Spirit if this were the case.

When the prophets prophesy, they are directly under the influence and power of the Holy Spirit. When the Divine Healer heals, he is directly under the power of the Holy Spirit; likewise all other gifts; and that being the case, it also requires the speaker of the unknown tongue to be under the power of the Holy Spirit.

If knowledge could perform these different gifts to the church, then the entire knowledge of the Bible and the plan of salvation could be in two-thirds less volume and made so simple that its matter would be as common as any writings of men. But the admirable and advantageous feature of the Bible is the fact that God reserves the authority and leadership of His people to Himself, and the Gifts distributed

to the individual membership of the church is just the secret of this positive plan.

We are assured through the Gifts that God is the leader of the church, and no man or set of men can mislead God's people, because He reveals the truth to them direct.

Personality, tact, talent and education can get us to the head of the church; it can make us leader and admit us to the sacred altars of the church building, but it takes the pure motive for us to reach there if God is the Judge and Leader. God knew they would unrighteously take the positions of authority and gradually spread error of image worship. Man trying to follow man, each generation gets worse until they are lowered into the depths of ignorant image worship, but by the Lord keeping in authority by the Holy Angels representing Him, as one church body becomes defiled by ascendancy of talent and education into power, God sets it aside and raises up another. The Holy Spirit who came to earth ten days after the ascension of the Saviour does the work.

It will be necessary to quote the Scriptures on the Gift of Tongues and tell what they are for. We must then give the disposition of the Gift of Knowledge toward that unknown tongue. In the first place, the Bible is in error for using

the word "unknown" if knowledge has any right to do the function of that Gift.

Tongues first begin to come to light in the New Testament (Mark 16 : 17). Here are four distinct gifts mentioned that will be a sign of the believers. (Now a sign is an advertisement.)

The four Gifts are these: Miracles, Healing, Tongues, and Faith. "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The "New Tongues."

New tongues cannot mean anything short of "unknown," for if I learn a language by the process of education it would not be a new tongue; in fact, it would not even be a tongue; it is more properly called a language.

A New Tongue is evidently one the speaker has instantaneously received. In the first part of the book instantaneous creation is opposed, but now it is endorsed. This is because of the change of the thing. The thing is different; so is also the law of the thing different. To explain

this we will refer to Adam, and because he was the first man we will use him as an illustration.

If the Holy Spirit can instantaneously impart an unknown tongue to a person, so could the angels likewise have instantaneously created Adam and imparted a language to him in the same righteous manner as here concluded with respect to the instantaneous gifts. Perhaps the afore argument is in the reader's mind; even so, we will agree.

But the case of Adam was different, for it was intended that he should stand alone. The angels did teach Adam in this same manner. They caused him to speak his language over and over again until he learned it. In this manner education was instituted. The language was established by the angel speaking it to him over and over, for he was to later stand alone; but not so with the Gifts, for no possessor of a gift will ever be allowed to stand alone. In fact, this is the very point at issue. The gifts to the church inevitably require the Holy Spirit's presence each and every time.

The Lord will keep control of His church as long as this earth stands, and He will therefore never allow a gift to develop into a talent and education.

Education was necessary in Adam, for he was to stand alone; therefore it took time. But the Lord will never give a Gift to a man to be handled by his talent and education as long as sin exists in the world. He has reserved this power and control to Himself, and He will not let go of it until the earth is cleansed, at which time He will again trust redeemed man.

We must now note the second chapter of Acts.

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues (unknown to the speaker) like as of fire, and it sat on each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

"And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans.

"And how hear we every man in our own tongue, wherein we were born?"

The forgoing references are from the first of the second chapter of Acts. They leave us without a shadow of doubt, unless we doubt the Scriptures, that the Christians spoke in the tongue unknown to the speaker.

It is not necessary to contend that every speaker always spoke in a tongue that he did not understand, for it is very possible that some had the double gift, namely, the interpretation of tongues. In that case some of the speakers at Pentecost probably understood the foreign tongue they spoke.

The ability of the Christians to speak in seventeen different languages, as demonstrated at Pentecost by the Galileans, shows that a fluent and intelligent tongue spoken by a party or parties who do not understand it, or probably no part of it, is one essential feature to be manifest in the Christian church to give conclusive evidence of the wonderful works of God.

We may note particularly that when the Scriptures refer to the multitudes the word

"language" is used, but when speaking of the Christians in connection with this gift the following words are used: Other tongues, new tongues, cloven tongues and unknown tongues.

There will be some in the closing days who will say: "Lord, Lord open unto us. But He answered, Verily I say unto you, I know you not" (Matt. 25 : 11, 12). These people who will say this were numbered with the ten Virgins; yet the Lord knows them not. *Why?* Because He had no occasion to know them. They do the works of the gifts but by the power of talent and education; therefore the Saviour did not know them; the Holy Spirit does not make reports of their works and the Saviour does not know them.

What is the Gift of Tongues For?

The Bible does not answer this question in doubtful language if we can accept what it says. Like all other important biblical subjects, it is plain and easily understood.

Almost the entire fourteenth chapter of 1st Corinthians is devoted to correcting the false conception and the misuse of the Gift of Tongues and explaining what they are for.

Beginning at 14 : 1, we read:

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

"For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

"He that speaketh in an unknown tongue edifieth himself: but he that prophesieth edifieth the church.

"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine."

(The reader is asked to note the separate use of doctrine and knowledge.)

We could quote much more on the subject if space would justify, but enough has been quoted to clearly set forth the purpose of the Gift of Tongues.

First, note that he says the man who speaks in an unknown tongue speaks not unto men, but unto God. It cannot fairly be questioned that it means unknown, as it says again: "No man understandeth him."

It gives the believer conclusive evidence that he must get hold on God in a manner that the Holy Spirit will take the tongue and speak a prayer in a language he sees fit.

Secondarily, it says that it edifies the speaker.

We cannot with fairness to the individual advocate the abolition of the Gift of Tongues to the church, because it blesses the individual and puts him in direct touch with God, and it is for this individual that God works to the edification.

We must not let it take hold on our minds that the Gift of Tongues is to edify the church, for when we address an audience we should speak in a tongue that they understand; so the unknown tongue is not to be used in addressing the audience unless it is interpreted. The Bible is plain on that point.

Paul says it is better for us to prophesy if we want to speak to the edification of the church, and we should not address an audience in a

language that they do not understand unless some one has the gift of interpretation to interpret.

In church gatherings, prayer meetings, etc., we are allowed to speak in unknown tongues if someone interpret, provided we speak preferably one at a time. If God give an interpreter, the unknown tongue is just as great if not a greater gift than that of prophesying, for in such case there are two gifts at work and the speaker is edified, and likewise the audience.

The plain, cold fact is that the Gift of Unknown Tongues will be spoken among God's children, and they will be spoken decently and in order; not to try to edify the body unless they have an interpreter. But more particularly are tongues to edify the individual. They are to be spoken by the power of the Spirit and not by education and talent, the latter having no authority from God to demonstrate such a gift; especially do persons transgress when they speak in a tongue by knowledge, then tell the members they are manifesting a Gift.

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order" (I Cor. 14 : 39, 40). There can be no mistake, after reading the words of the apostle Paul, that any

minister or other authority who would in any manner suppress the Gift of Tongues is attempting to lead his flock in the ways of error.

Talent and education cannot say unto the Gift of Tongues: "We can speak in any tongue and we have no need of thee." A glance at the churches will readily convince us that these two features of the human character do domineer and control the church, and even though the Bible plainly tells us that one gift cannot dispense with the use of other Gifts, yet these two natural human gifts are fighting against the gifts of the Spirit of God.

The Bible is perfectly plain that the Pentecostal tongues should be in the church, and also it is plain as to how these tongues should be used. While there are many people who claim to have the Pentecostal tongues, if they are of the true, the personnel of such gifts will sooner or later adhere to the scriptural teachings of how to behave with their gift while in church.

The Interpretation of Tongues.

No gift can show the fallacy of talent and education doing the work of the other gifts more than a close investigation of the work for the gift of interpretation of tongues.

If knowledge is right in its claim to master the tongues and forbid them to be spoken only by one that is master of languages, what need have we of an interpretation? If the member is educated and the master of languages, why does he need an interpreter?

Of course, if a minister goes to preach to a congregation who is of foreign tongue, it is only a matter of consequence that he have an interpreter to translate his language so the foreigner may understand. But those points do not enter into the argument, for they are accepted by tongues believers. But such procedure does not convince anyone of the "*Wonderful* works of God." A politician, statesman, atheist, unbeliever or infidel can employ the same tongue and the same interpretation of tongues. In fact, such works are mere talents and education to any men who will work for them.

But when we go into the merit of addressing the audience we are leaving the principle for which tongues were given. They were not given in that connection at all.

The seventeen tongues that were spoken at Pentecost were not for the mere purpose that all nationalities gathered at that time should hear the message, but it was to demonstrate to

all people the wonderful works of God and how He maintains control of His works, even to the controlling of men's tongues, fingers and even their minds at intervals. A wonderful power, a magnificent power it is to those who yield to the Holy Spirit of God.

CHAPTER XXI.

Twenty-Fifth Chapter of Matthew.

In this chapter there are ten virgins brought to view by a parable. This parable shows there will exist a people of practically the same character. But there is a part of them who have no oil. They will be rejected. Oil is a symbol of true faith in Jesus; that is, a saving faith, and different from a quivering belief.

Those people who have no oil have no "faith of Jesus." They are people who keep a commandment by belief. They know that the commandments are right and they keep them from merely being convinced and are afraid of the result of not keeping them.

People who keep the commandments through their strength of talent and education are going to be in worse shape in the day than any people in the world. They excite the wrath of Satan because they advocate the keeping of the commandments, and they drive off the Holy Spirit of God and refuse His aid, and then they will certainly be miserable.

The oil, balm, eyesalve and *faith of Jesus* are all symbolic references, either direct or indirect, to the baptism of the Holy Spirit through which we receive the fruits of the Spirit to the individual and the gifts of the Spirit to the church.

May the children of the Laodicean church take warning and cling to the personal representative of heaven who will make intercession for the forgiveness of sins and *cleanse* from all *unrighteousness.* It is all done through the medium of individual faith and prevailing prayer offered from the secret chamber.

The angels educated Adam and Eve; they taught Moses for forty years while he herded sheep for the Medianite priest, and finally brought him to the mountain of God in Horeb. They took David through the mountains and valleys as a fugitive from his enemy, King Saul, and finally delivered him at the head of Israel, where he made a reputation as a great leader.

Time will fail me to tell of the other characters who have been guided through this world by the voice of Goodly Angels.

We have no record of the Saviour from the time he was twelve years old until He was the age of about twenty-seven, at which time He

appeared at the Jordan, where John was baptizing. He was undoubtedly educated by the angels (Matt. 3 : 13).

"And the Jews marveled, saying, How knoweth this man letters, having never learned?" (John 7 : 15). "Jesus answered them, and said, My doctrine is not mine, but His that sent me."

They claimed that Jesus had not gone to school, and then Jesus virtually acknowledged their claim and said that God had educated Him. The Saviour further states that God will educate anyone else: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Any man who will take up the experience of following the voice of the Holy Spirit will soon know for himself whether Jesus got His education from man or from God.

Paul, whose name was once Saul, stood very high in talent and education of men. He enjoyed the reputation of being one of the leaders in the Jewish Sanhedrin. After he received the great revelation and heard the voice while on his way to Damascus, one would naturally think that with his talent and education he could go right into the work of the Lord; but not so, for the Scriptures say he spent fourteen

years in retirement, fully intimating that he was being educated by the angels of God.

"But when it pleased God, who separated me from my mother's womb, and called me by His grace,

"To reveal His Son in me, that I might preach Him among the heathen; *immediately I conferred not with flesh and blood:*

"Neither went I up to Jerusalem to them which were apostles before me; but I went unto Arabia, and returned again unto Damascus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

"Now the things which I write unto you, behold, before God, I lie not. Afterwards I came unto the regions of Syria and Cilicia;

"And was unknown by face unto the churches of Judea which were in Christ.

"But they heard only, That he which persecuted in times past, now preacheth the faith which once he destroyed.

"And they glorified God in me.

"Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

"And I went up by revelation." (Gal. 1 : 15-24; Gal. 2 : 1, 2.)

The Scriptures here cited are to show that the apostle Paul received his education by direction of the angels, and also his calls from place to place to the brethren was by revelation. According to the record, we know that Moses was forty years, David more than twelve years, Christ fifteen years, and Paul fourteen years in the school directly under the Lord. Paul was undoubtedly a highly educated man when he was called; and the records show that the other three were practically uneducated boys when they stepped out publicly. Even though Paul was a highly educated man, he made no record of time over the other unless it was Moses.

The particular point to make is that the Holy Spirit is in the world to educate God's people, and all their talents and education may be waste, for seldom God uses it at all. He educates His children according to His own ideas of righteousness.

We are petitioned in the opening of the book of Acts to tarry until we receive the baptism of the Holy Spirit, at which time we will be endued with power from on high. We will receive the power for the overcoming of sins and the change of character.

The message to God's last church is one of natural law. "Buy of Him gold tried in the fire" (Rev. 3 : 18).

I petition you to seek God with a whole heart. Get hold on Him in secret prayer and He will fulfill His promises.

Messengers can preach to you, but God alone can reveal. "Blessed art thou, Simon Bar-Jonah, for flesh and blood did not reveal it unto thee, but my Father which is in heaven."

Let us stay clear of co-operating factions and face things as a competitor in the race to a new life and a new world, for, behold, the old things will soon pass away. Translation is soon to come. The close of probation is still nearer.

I saw His face and heard the inaudible voice: "This is my last call."

CHAPTER XXII.

Eleventh Chapter of Revelation.

This chapter is of intense importance to every person. It can be truthfully said that never before was there ever a certain Scripture more a truth of the hour.

The first verse in plain is a brief declaration of the power and authority that is given to the last individual messenger that is sent to the church.

This messenger's work, something like that of John the Baptist, is to call the attention of this church to the nearness of the coming of the Saviour and the vital points that are lacking.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.

"These are two olive trees, and the two candlesticks standing before the God of the earth" (Rev. 11 : 3, 4).

Those two witnesses are two churches. They are large bodies of people, well organized

into church forms and rules, and have their headquarters in the United States.

One of these churches is the reorganized ten Tribes of Israel that hundreds of years before Christ were lost in heathenism. The other church represents the two Tribes; and is that of Judea, the official of the two witnesses.

In the seventh chapter of Revelation we see that before the end of this dispensation the twelve Tribes will again appear in organized form.

"And all Israel (the twelve Tribes) shall be saved" (Rom. 11 : 26). This last organization of the Tribes of Israel is made up of every kindred, tongue and people, both Jew and Gentile, of the earth.

The mark of identity is plainly given in the third and fourth verses, quoted above.

It is easily enough to recognize them, for they are preaching the doctrines mentioned in the two verses:

"And I will give power unto my two witnesses."

How beautifully that statement conforms with the Saviour's words in the twenty-fourth chapter of Matthew:

"And this gospel of the kingdom shall be preached in all the world for a witness."

Continuing in these verses, we note:

"And they shall prophesy a thousand two hundred and three score days clothed in sackcloth." We shall not be deceived into the idea that they shall prophesy that length of time. The twelve hundred and sixty days (years) is their message. They are preaching and pointing back to twelve hundred and sixty years as proof of certain points.

They are both preaching certain reforms in dress and eating which are described in the words: "Clothed in sackcloth."

The twentieth verse of the first chapter of Revelation will explain what is meant by a candlestick, and referring to Paul's message in the eleventh chapter of Romans we see that the Olive Tree is the real Israel; thus we see that these two candlesticks are recognized as the real twelve Tribes of Israel.

The ninth verse of the eleventh chapter says that these two church bodies will die. They will be dead three and one-half days (years), as every day in prophetical language means a year (Ezk. 4 : 6).

They are going to be dead three and one-half years, but their death is not physical; it is a spiritual death, and is plainly indicated as such by the prophet, referring to the scene where Jesus was crucified, at which time the Holy Spirit was withdrawn and the political and militarist spirit ruled.

The fifth and sixth verses tell of the enormous power these two churches had during their time; and while possibly they did not manifest any such power, yet it was a promise of heaven at their command to use if the situation had demanded it.

God told the messenger to rise and measure the altar of the church and them that worship therein. This has been done according to the Lord's instructions and leadership. The messenger worked quietly and kindly with them as God directed, from time to time, but they rejected him and cast him from them.

The seventh verse tells why they rejected this messenger. The beast would overcome them.

The question naturally arises in our minds as to what is the beast. It is that political characteristic with sufficient organized strength to reach out for Universalism, trying to bring

the world into one organization by temporal power, without the rebirth of character by the power of the Holy Spirit.

All through the Scriptures where human Universalism is treated it is called a beast. In the books of Daniel and Revelation the subject is handled much. Note the seventeenth chapter of Revelation:

"And I saw a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns."

The woman is a church. The beast is Universalism. The seven heads represent the seven mountains on which the woman sitteth; or, the seven attempts to organize the world into Universalism.

Whether or not the attempt is made by a church, politics or militarism it does not matter; it is of the character of a beast.

Any attempt at Universalism in any other manner except as recommended by Christ, which

is not to take place until His coming, is beastly. We must have a rebirth of character, and that stands for no Universalism except at His coming. Any character that seeks Universalism has not experienced the rebirth; the seeking itself shows that the political characteristic still lives.

Those who try for Universalism are thieves and robbers, trying to steal into the Utopia some other way except by the door of the sheep (St. John 10 : 1).

The angel's interpretation to John shows that the Universalism has really existed five times, and the five Kings have fallen, and one is, and the other has not yet come.

Read the eighth, tenth and eleventh verses. The one that exists now evidently exists in that Universal church. Her political power has fallen, but her moral power and influence still reigns. She rides on the beast of Universalism.

The ten horns which thou sawest are ten Kings which have received no Kingdom as yet; but they receive power one hour with the beast. That means that we are going to have ten Kings or Judges, and they will have control of the Universe for about an hour, prophetical time, or fifteen days' literal time. Their work will be to constitute the last Universal agreement.

They are going to act against the principles of Christ as concerning Universalism, but He is going to overcome them.

The ten Judges are going to turn against this great Universal Church, for God will put it into their hearts to do so. But as Daniel said that the ten toes would not hold together because iron and clay would not mix, these ten Judges will not be able to hold the world together.

It is the Candlestick of the eleventh chapter that is the important part of this subject. The eighth verse of this chapter says that the beast will overcome them. They will lose sight of the significance of the fundamental principle of their doctrine, and their works will show Universalism by power of organization and political methods. They will, only by words of pretense, forget that the most vital points of doctrine is the personal coming of Jesus to set up His kingdom on earth, and they will drift off into this beastly Universalism by power of organization.

They are going to die, says the seventh verse, for the beast is going to kill them; but this death is a spiritual death. They will die to the Holy Spirit, and their church work will be

carried on by a political spirit. Read the seventh, eighth, ninth, tenth and eleventh verses, with the spiritual death in mind, and you will see that the spiritual death is the subject. The Holy Spirit is the spirit of life (Eternal Life), and we see that the eleventh verse says that after three days and a half the Spirit of life from God entered into them, thus showing that three and one-half days before that time the Spirit had left them.

The bottomless pit is the Universe, and, naturally, the beast is Universalism. And this Universal ambition has taken a good hold on the leaders of these Candlesticks, and they naturally die to the Holy Spirit.

We know that the spirit of Sodom was political; we know the spirit of Egypt was political and we also know that the political and militarist spirit ruled at the crucifixion of the Saviour; and recalling these facts, we may become perfectly convinced that this subject is the mere fight between the Holy Spirit and the political spirit. The Holy Spirit will be withdrawn for three and one-half years, and the political spirit will rule even in these two churches.

But at the end of the three and one-half days, prophetical time, or three and one-half

years, literal time, the Holy Spirit is going to re-enter these two Candlesticks (churches), and then translation will come, but not until God has defeated the politicians at the head of these churches, and the fruits of the Spirit to the individual and the gifts of the Spirit to the church have been fully set up. Those who accept these two principles will be able to hear the great voice as recorded in the twelfth verse: "Come up hither,

"And they ascended up to heaven in a cloud, and their enemies beheld them."

The officials of these two churches held their General Conference in San Francisco in April and May of 1918. It was at this conference when they gave their full signs that the beast of Universalism was overcoming them. The executive committee went on record in their official paper, the *Review and Herald*, Takoma Park, Washington, D. C., and passed a resolution abolishing all the power of the Divisional Conferences and making them subordinate to the General Conference. In some cases the lesser Conference was actually dissolved.

They elected their president and (four) vice-presidents, with a numerous amount of secretaries. Thus the Universal beast had its way,

and the prophecy was fulfilled in them. They are fulfilling the prophecy of the fourteenth chapter of Revelation to their credit and the eleventh chapter to some leaders' downfall.

They created a great Universal Organization, with its power and offices, varying only in degree, if any, from the great Universal (Catholic) Church, with its Pope and subordinates, which latter has in no small degree been sternly criticized by the former for its Universal aspirations and supreme power vested in one man.

It fell from the mouths of important leaders of this Candlestick that the San Francisco General Conference was the most important of all in the history of the church. So it was, for at that meeting the great beast had its way, and so strong was the political spirit in authority that their able men expressed great enthusiasm and happiness over the good fortune of being connected with such a great movement. Their political religion fairly beamed on their faces, and their tongues spoke the joy of their hearts when they actually realized that the power of their organization was reaching out and enveloping the globe.

By reading one of the issues of the *Review and Herald* of April, 1918, we see that the vice-

presidents are specifically allotted territory that reaches out and almost envelops the globe.

"Vice-President for South America re-elected"; "Vice-President for Eastern Asia"; "Vice-President for India and Australia"; "Vice-President for North America."

We all know that these four offices are just three of the kind more than our Nation requires. It shows that they are figuring on controlling more than our Nation controls. It shows that they have brought great things and allotments of much territory and people under their president.

In addition to the vice-presidents, the president has his secretaries: Secretary of the Treasury, Secretary of Educational Department, General Secretary, Secretary of Home Missionaries, Secretary of Medical Department, Secretary of Volunteers, Secretary of (State) Religious Liberty, Two Field Secretaries, and still more of less importance.

Thus this great Candlestick of light has wedded itself to temporal power Universalism and fulfilled one of the last important prophecies of the Bible for this generation.

The political spirit and the Holy Spirit are soon to debit and credit their differences in such

a manner that the last great hand is to be played. But the time is not yet when the Holy Spirit will use severe methods for His rights. He will withdraw for three and one-half years from the official date that the Candlestick of light went on record as endorsing political Universalism.

He will not withdraw from the individuals of the churches who are practically clear of this political spirit, but he has already withdrawn from the officials who are directly guilty of this Universal ambition, and the body of the church will be dead for three and one-half years. God has spued them out of His mouth (has quit talking to them).

At the end of the three and one-half years, literal time, the Holy Spirit is going to return, and then will be fulfilled the ten Virgins, as brought to view by the Saviour in the twenty-fourth chapter of Matthew.

The political leader and their constituents will find they have no oil in their lamps, and without oil they will not have light to pass the right way.

PRICE, $1.00.

W. G. Canion, Author,
563 Calvert Building,
Baltimore, Md.

H 113 82

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

MAR 82
N. MANCHESTER,
INDIANA 46962

LIBRARY OF CONGRESS
0 013 985 511 5